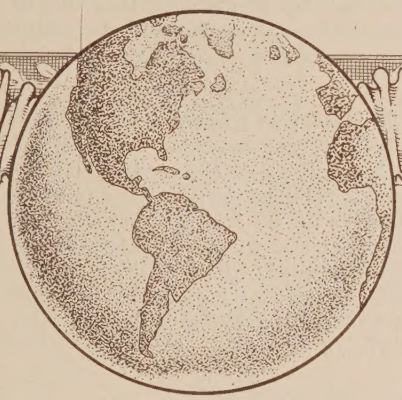
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

February 4, 1922



A Question

God, who made the shining stars,
The circling planets, the fair, green earth,
With friendly seasons—jubilant spring,
Bountiful summer, winter that puts tired life to rest;
God, who made morning songs and sweet night-
crooning;
God of the forests and silver rivers,
Gardens and orchards green and golden,
God of harmony, God of beauty,
Who made war?

Thomas Curtis Clark.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The proverbial dictum that the poor are the most generous givers to the poor is confirmed by the example of the Vienna workers, who have collected among their own destitute people more than twenty million *kronen* for the relief of Russian common sufferers. (*The Living Age.*)

υ λ

The *Arbitrator* reminds us most delightfully that "non-resistance is spreading." In Mexico City on Dec. 4, four bulls refused to fight and the money had to be returned to the spectators. What was done with these conscientious objectors, we are not informed; but it is tolerably obvious that if this sort of thing keeps up, there will be no more bullfighting in Mexico City. (*Unity.*)

υ λ

Glance at faces and figures of our leaders and see if you can detect any signs of youthfulness. At a recent convention of a certain great and notable religious organization, there was on the platform at any given time not a single man who seemed younger than forty. Age is no crime. Nicodemus was an old man, honored and respected by his fellows, "a teacher in Israel." Jesus did not condemn him. He was indeed patient with him. "Yet he understood not these things." When Jesus sought understanding minds, he sought youth. (*Miles H. Crumbine, in the Century.*)

υ λ

The American people are not such a rattle-brained lot that they must be protected from exposure to ideas. Personally, I do not believe that the mind of America has to have a nursemaid walking it around the block whenever it wants to think. If the American people are incapable of self-protection in the face of error, they are incapable of self-government. (*Glenn Frank.*)

υ λ

Considerable publicity has been given to the policy of the American Cast-Iron Pipe Co., of Atlanta, Ga., which is avowedly based on the Golden Rule. The directors of the company are all church members. Mr. John J. Eagan, the president of the Company, remarks that "it is an unfortunate commentary on modern business life that when a Christian, among Christians, announced a simple Christian program, the papers looked upon it as 'new.'" Mr. Eagan is a leader in the South in the matter of right race-relationship, and recently has been made chairman of the Federal Councils Commission on Negro Churches and Race Relations. (*The Congregationalist.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, ıus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The gentle dwarf hath the victory over the burly ınt.

* *

Run as well as you will, you can not win unless ıu start in time.

* *

Death would lose all its terrors were it not for e fear of death.

* *

The time and strength spent in justifying a fault ɔuld oft correct it.

* *

There is a crime of omission when a day hath ssed without a laugh.

* *

Respect for the law should not be balked by an ıworthy judge on the bench.

* *

Necessity is said to know no law, but unnecessary cessities mask many of our acts.

* *

It is a long way to universal peace, and those who y to jump are apt to land in the trench.

* *

Those who think they know everything are apt begin their education with a hard bump!

* *

While waiting for the tools with which to do, ings worth while are being done by others.

* *

Read the hymns carefully and learn what non-ıse is being carried on the current of a song.

* *

It is easier for us to tell what ought to be done in pan than it is to do what ought to be done at home.

* *

Most people can stand poverty, but an abundance ready money hath brought many a young man low.

* *

How many great men would shrink to normal if were to get up from our knees and look them in the e.

* *

The minister who loudly demanded the right to each to his peers knew not the mind of the Master, ıo sought the common people.

* *

The missionary in foreign wilds suffers not so much from the savages round about him, as from the forgetful and indifferent Christians at home.

* *

Those who think it a joke to get around the eighteenth amendment should stop and consider that they are law breakers no matter how respectable they may claim to be.

* *

Renascent Liberalism

A decade ago there was a widely held opinion in Orthodox circles that the so-called Liberal denominations, like the Unitarian and Universalist, were declining toward an early disappearance. In the light of our recent history Universalists can well afford to smile at such a prognosis. Side by side with us march our Unitarian brethren. Our great drive for money to finance our forward movements was soon followed by a campaign that yielded much more money than we had raised. Our Murray Crusade for members finds its counterpart in their campaign for a 25 per cent increase, already an accomplished fact in many churches. The Unitarian Laymen's League and the Universalist Comrades are enrolling large numbers of men, particularly young men. When it is remembered that this parallels a widespread loss of young people, particularly educated young people, from most of the ultra-Orthodox churches, it is all the more significant and prophetic.

The Split in the Church

Few churches live to maturity without one or more "splits" developing. Even away back in apostolic times the church, though small, indulged in this habit! The church at Corinth almost as soon as Paul left it began to break up into parties. Some said they were of Paul, others that they were of Apollos, and they got up a fairly good church quarrel. Then some one wrote to Paul about it, and he being a man of sense wrote a letter in which he pointed out the meaning of real unity, which must be made up of diversity. People are of different training and temperament and they look at different sides of religion. One man is by nature cheerful and happy, another is just as happy but he enjoys quiet and meditation, and still another the intellectual phases of Christ's truth. All are needed in the Church, and all need the Church. And in the splits or divisions among churches, any church that is not big enough to see that the ladder to heaven

climbs other steeples than its own, is hardly of the fellowship of Christ.

* *

FOREIGN MISSIONS

MR. LEINING'S vivid report of the Atlantic City Missions Conference, which appears elsewhere in this issue, suggests a query as to whether the time has not come to drop the word foreign. It descends to us from a provincial and sectarian past and no longer represents either the purpose or spirit of our best work.

A generation ago the Congregational Church was convulsed by the bitter struggle to keep a man, otherwise admirably qualified, from becoming a missionary, because he was not sure that all men who had never heard of Christ would go to an endless hell. Now liberal Baptists are hanging their heads for shame at the action of their own representatives in accepting money for missions with a dogmatic string tied to it. In the old sense of being strange and remote, Tokyo and Peking and Bombay are less foreign than New Orleans and San Francisco used to be. We have come to live on a common earth, roofed by a common sky, and increasingly to realize that "God has made of one blood all the nations of the earth."

To-day the man who says he is not interested in missions, merely confesses an ignorant provincialism like the poor unfortunate who says, "I ain't got no use for book larnin'."

* *

THE TRAGEDY OF FRANCE

WHEN one beholds a good man going wrong, who once stood well in the community, exhibited fine traits of character, and was devoted to social and public ends and causes, a feeling of profound sadness comes over one. The tragedy of his failure grips one. When a nation goes wrong, which but yesterday was great in its heroism, stoic in its endurance of hardship and suffering, magnificent in its sacrifices, and utterly devoted to its land, the sadness deepens, the sorrow increases, and the sense of tragedy forces itself upon one. Some of us have been lovers of France for some time and have sung her praises, but since the Armistice, and to this very day, we have been grievously disappointed and made sorrowful by her temper and attitudes and actions, and greatly fear for her future, not from some outside foe but from her own growing moral blindness.

Her character has greatly changed. She has become strongly militaristic and imperialistic, and seeks to obtain and keep hegemony in Europe. She has been the nation most difficult to deal with in the Conferences in Europe and now in the Conference in Washington. She has come pretty near throwing the wrench into the machinery and sabotaging the whole Conference. She has wanted to increase her tonnage in warships, and particularly in submarines, and she has given more trouble than any other nation at the Conference, though most persons expected the trouble would come from other quarters.

The tragedy of the situation lies far more in her own spirit than in any external circumstance. She manifests a fierce spirit of revenge, forgetting that revenge not only breeds revenge, but eats like a cancer in the vitals of the nation. She is obsessed with a strong fear, and sees all manner of evils arising from the nation once her foes and now disarmed, and from nations once her allies. She is smitten by the old ambition for European leadership and craves for "glory." These are the foes in her own bosom, and create the tragedy of her condition.

France sorely needs to recover her former self, to become forgiving and brave and humble, and pursue the things which make for peace. This is deeply felt by some of her own wise leaders. Anatole France a short time ago raised the question, "Why is our nation, that yesterday had friends everywhere, now without a friend anywhere? Why this moral isolation?" And Andre Gide thinks it is high time for France to get on a peace-time and pre-war footing with Germany; he thinks that France has lost moral territory since the war, and that she must realize the truth of Neitzsche's statement that it is at times harder to endure a victory than a defeat. France needs to bear in mind that the friends whose hearts she won during the war have consciences before whose judgment bar she is now brought for her after-war conduct. She must realize that she can not get the moral support of our country in her present temper and policies. The sooner she comes to herself and takes her part in the great tasks of rebuilding the world the better it will be for her, and the other nations. As lovers of France, it is this for which we hope and pray.

* *

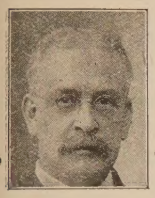
POPE BENEDICT

THE passing of Benedict XV removes from the world's stage a picturesque rather than a significant figure. When Pius V died, the initial struggle in the College of Cardinals was between Maffi, the progressive, and Sevafini, the reactionary. Maffi had a majority but not the necessary two-thirds. The conservative minority changed to Chiesa, believing his mild amiability would yield to men stronger and more resolute than himself. Subsequent events proved their shrewd judgment.

When as Benedict XV he became the accepted head of half Christendom, the World War had arrayed the leading Catholic nations in deadly enmity. Again and again he revealed a good man's horror of war and its barbarities, but nowhere showed a great man's power of effectual action. Those nearest to him say that the pain of the world tragedy broke his health. It may well be. "Hell," said a wise old sailorman, "is a responsibility to which one is unequal."

Possibly the most obvious effect of the war on the great organized Christian bodies is the sincere and determined effort toward Christian unity. It is obvious that some reintegration of religious forces must occur if the Church is to help save civilization. Moved by this consciousness, in 1919 a group of Protestant bishops appealed to the Pope to allow the Catholic Church to take part in a world conference of religions. Through Cardinal Gasparri, he replied: "Rather than a reunion of the Christian Churches, the Holy See aims at the unity of the Church, which, in the opinion of Rome, can only occur by all returning to the Catholic Church." Nothing could be more sincere. Perhaps nothing in the dominant mood of the Christian world would have been more courageous. Certainly nothing could have been more futile.

Editorial Correspondence



AND the rains descended, but the floods did not come. It was, just as we call it up North, "a right smart shower," such as comes in late April or May, that is refreshing to the air and prophetic of spring and summer beauty and bounty. I sat on my porch and watched the gathering of the "storm," as the dark clouds came up over the bay, blackening its opal waters with their shadow, bringing with them just wind enough to raise troops of white-caps, which advanced in regular ranks until they were broken on the near shore. And then came the plunging rain drops to beat the heads off these water-soldiers, and to drive from the streets those who had ventured forth in full faith in the immutability of Florida sunshine.

Sun dried Miamians do not carry umbrellas, save it be a combination of umbrella and sunshade, for these tropical showers are very short and very local. When you read in the weather reports that it is raining in Miami, do not worry about your friends, for it may be raining in Miami, but on the other side of the river or over across the bay the friends are seeking the shady side of the street. "A big storm" in tropic lands may not be more than half a mile in diameter and not more than half an hour in duration. When the rain begins to fall pedestrians cover themselves with philosophy, or retreat to the nearest front porch—and every house has a front porch furnished with easy chairs, where you are welcome to remain in comfort until the rain is over and gone, which will not be long. The only exception to this indifference to the rain, I have noticed, is at the beach, where the bathers scramble to shelter with shrieking haste, fearing to get wet with fresh water as it falleth from heaven, thinking it may take the color from their bathing suits, and when the color is gone there is nothing left to speak of!

All this is very commonplace to the Miamians who have their eyes open and their minds working, and after the first or second experience they take it as naturally as they do their grape-fruit for breakfast, and think no more about it. But many are blind and more are thoughtless among the steadies as well as among the touring. The great things of life are the little things; the mysterious are the common things we overlook.

* *

These showers we rejoice in or growl about, depending on whether we are on or off somebody's porch, are something to see and think about. They are one of the biggest assets of this city of wealth and beauty They distinguish it from those other ambitious places in the irrigation districts, where to grow your strawberries and onions, your sapodillas and squashes, your tangerines and your tomatoes, you must buy the water by the foot, and turn it on and off by a stop-watch! They serve another good purpose in revitalizing the tropical atmosphere, so that the temperature here hardly changes, winter and summer, the mercury varying between 60 and 85, and as fifteen minutes after the "storm" is over all trace of it is gone save the refreshment of everything, man and beast and vegetation, we know not the humidity in which so often we are stewed in the colder lands of the North. It is a curious and significant fact that Florida moss, which is an air and humidity plant and in some sections drapes the trees as with a shroud, does not flourish in the city limits, appearing only in a few places where it has been "planted." All of which means that the climate of Miami, always warm, always dry, seldom if ever too warm, seldom if ever too cold, beckons to all those who would escape the rigors of winter, and the enervation of summer.

* *

And now the tourists are coming, after a considerable delay; they are coming so fast they may not be counted. Last year somebody waved a red flag up North and warned people away lest they be debauched by dissipation or robbed by the unprincipled. And there was foundation enough in the facts, or alleged facts, presented, to make a good many think this was no place for the poor Christian! Money was easier picking, right after the war, than oranges. People had to have a place to sleep and some food to eat and a modicum of clothing and so they were held up for these necessities by the unworthy. But the red flag had its worst effect in the North and its best effect right here at home, where it roused to action and the "undesirable citizens" are being required to move on, while the real and better elements are endeavoring to put the real Miami on the map, and a period of glorified normalcy in prices is being promised if not inaugurated.

In other respects there is room for improvement. One minister boldly proclaims from his pulpit, with considerable justification, that our young people are going straight to hell because of the wild orgy of pleasure, and a great layman proclaims, every chance he gets, that the Christian Church is going there too, unless it heads off the teaching of evolution in the public schools! But I notice that in the tropics many things grow to abnormal proportions, and so it would seem that these obsessions of otherwise useful citizens have reached such a stage of obesity as to crowd out all sense of proportion. Miami will have to deal with excesses of pleasure as other cities have, but it is a question of control and guidance rather than elimination. Miami will keep her schools up to date and not be forced to open every session with the hymn, "Hark, from the tomb a doleful sound!"

I wonder sometimes if we think enough on the right side of things. We are building a marvelous ten-story building, and crowds gather to watch its progress and acclaim its glory. But have we ever stopped to think that this building, and our other great structures, would remain as lonely as the desert if it were not for the thousands of little obscure homes within contributing distance through thousands of channels? Forget not the roots of the flowers, the trees, the buildings, and even of the city itself, which grow only in the heart of man.

F. A. B.

The Foreign Missions Conference

The Rev. Fred C. Leining

THE Foreign Missions Conference of North America is the most internationally minded body that the Christian Church to date has organized. Furthermore, it is at work practising Christian unity, while the theorists are twiddling their thumbs. What George W. Coleman's Sagamore Sociological Conferences have been to all the types of conservatives and radicals in economics and community life, this the Foreign Missions Conference has become to the differing bodies in Protestantism. It is a gathering where differences are ignored and where agreements are emphasized. In fact, the only theme is "Greater Efficiency in the Program of Christianizing the World." The policy of working together to overcome world evils appeals to this organization. It will be a happy day when this policy appeals to a greater degree to the Church at home.

The sessions have generally been held in Garden City, Long Island, but this year the hotel is closed, so the gathering occurred at Atlantic City. The attractions of this pleasure ground were not sufficiently strong to lure the delegates from the meetings. The sessions were held Jan. 11, 12, and 13. Three hundred and twenty-nine men and women were in attendance, representing forty-three different foreign missions boards in the United States and Canada. There was a large percentage of missionaries from the foreign fields present who were on furlough. Surely, they made such countries as Japan, China, Korea, Africa, as near as the other side of the street. Morning, afternoon and evening sessions were held so that the world's need of Christ became an absorbing passion.

Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund, was the first speaker. This organization is concerned entirely with the negro, and Dr. Jones has recently returned from a tour of study of negro education in Africa. He introduced the general topic of the Conference, which was "The National Consciousness of the Peoples in Mission Lands and Its Effects on the Development of the Church To-day." "Tell the world," he said, "the great work the Christian missionaries are doing." He called Africa the continent of great misunderstandings. He argued for an educational system that would elevate the masses and would train the leaders of the people for actual leadership. The great mass of people is not in a state of national consciousness. The country he described as beautiful and resourceful, and the people are capable of responsiveness to the ideals that appeal to Americans.

The best endorsement for his remarks was the full-blooded Gold Coaster African, Prof. J. E. K. Aggrey, who was the next speaker. He said, "Africa will give you some surprises," and surely Dr. Aggrey is already one of them. He wanted his audience to realize that his people were capable of making a contribution to humanity. Africa is for peace, but the way of the world is to put prestige on the fighter; to be peaceful is not an honor. He had the humor of his race and incidentally threw in the thought that his people were naturally intelligent Bible readers, for they, by themselves, had discovered the two Isaiahs.

Dr. S. G. Inman described the condition of the Southern American republics. These are Roman Catholic countries and represent a difficult field for Protestants. He described these countries as being in a state of irreligion. Governmental officials are urging a greater activity among the Protestant forces, for a real antagonism towards the religion from Rome has developed. The hatred of religion, as it has developed, is alarming. The laboring men, themselves, have developed a temperance movement, a woman's rights propaganda and industrial reform, with no help from Catholicism. Protestantism is needed to convince the people that religion does not mean oppression.

Dr. T. Tsu, who is the field worker of the organization that is serving as a Y. M. C. A. among the Chinese students of this country, stated that his people are disappointed in the Washington Conference. He insisted that the wave of national consciousness passing over China must be recognized. He said: "Boil down your Christianity, your differences confuse us. Encourage the spirit of international good will, emphasize the oneness of humanity; this is more important than saving souls from hell-fire."

Dr. James Endicott endorsed this statement of an awakening nationalism in China. "Twenty-five years ago when China went to war with Japan, I told three prominent men, whom I met on the street, that their country had gone to war with Japan. 'I haven't heard,' answered the first two men. 'I heard,' said the third, 'but it doesn't make any difference to me.' Of the sixty million people in Sze-Chuen not one went to fight for his country twenty-five years ago. But to-day, only step on a Chinaman's toe in Shanghai, and they will yell in Sze-Chuen, two thousand miles away." It was commonly agreed that the missionaries must sympathize with this national feeling of the masses, guide it and not ignore it.

The thought of the Conference then went to the matter of self-control and self-government in the church affairs of the natives. There is a desire for independence and for the recognition of their own ability in church management. The policy of the Congregationalists in Japan is to place the entire management of their 125 churches in a committee of fifteen Japanese and three American missionaries. This body handles all moneys. The discussion, following Dr. Barton's announcement of the Congregational policy, showed that the other boards were reluctant to give the Japanese such a free hand with money furnished by the churches in America. It was commonly felt that Americans should represent the majority in the committee, until the native churches were self-supporting.

The Rev. Frank W. Bible presented the topic of missionaries' salaries. There is no common agreement as to the salary question. He emphasized that

"adequate support" should mean support adequate for effective service. The care of the missionary's health must be a first consideration. He should not be obliged to pay for operations out of his own salary. His income should also allow for additions to his library so that he may keep up to the times intellectually. Future conferences will be held by a committee, which has the work of arriving at fundamental principles which all boards will recognize. It was also stated that the high cost of living is still high in Japan.

The voice of Mongolia spoke through Mr. and Mrs. William R. Stewart. It was a pathetic cry—"Come over and help us." Mongolia is nearly half the size of the United States and is inhabited by two million wandering Mongolians. Practically no Christian work is being done among these millions who are still the victims of the medicine-man, idolatry and pagan darkness. The Conference appointed a committee whose business it will be to answer this appeal.

Naturally, the concluding discussion of the Conference considered the matter of educaion and agitation for the international mind in the home churches. It was emphasized that fresh methods should be employed to present the matter of world missions in its big aspects. The Boards were urged to exchange ideas so that all would be employing the most effective methods. The work of arousing the men of the churches to the value of missions was especially emphasized.

The Conference ended in the spirit that another great advance had been made in fellowship between the denominations. During the other months of the year, the organization functions through its Committee of Reference and Council. This Committee supports a large Missionary Research Library in New York City. It conducts negotiations for all Boards with the various governments. It publishes "Missionary Ammunition," also a "Year Book on Foreign Missions." One of the most noteworthy achievements of the past year is its report on what China needs in Christian education. It is also this Committee that calls attention to the new fields which need the attention of Christian missionaries. The budget for the ensuing year calls for $84,000 and will be raised from the contributions by the various boards in the membership of the Conference.

The Moral Trusteeship for Russia

John van Schaick, Jr.

SOME weeks ago, in an unofficial reply to the delegates of the so-called Far Eastern Republic, Mr. Hughes said that this Conference upon the Limitation of Armaments had a "moral trusteeship for Russia." By that he meant that here is a Conference dealing with parts of the territory of what was once the Russian Empire, that the government of Russia is not here, and therefore whatever the other Powers here decide about Russia must be decided as if all were representatives of that great absent Power.

This week, the American Government again took the same position in the most public and solemn manner conceivable.

Upon the Agenda of the Conference we reached "Siberia." About Siberia there was the same question as about China—Japanese occupation of territory.

For Japanese occupation of Siberia, the United States felt itself responsible. In 1918, upon the suggestion of our Government, American, Japanese and other allied troops marched from Vladivostock into the region of the Amur and Trans-Baikal provinces. They fought their way far into the interior to open up the railway lines and to make it possible for the troops of Czechoslovakia to move from points of extreme danger. All engaged in the undertaking upon a clear understanding that all would get out when the object was accomplished.

In January, 1920, this work of rescue was so far done that the United States withdrew its forces. Japanese troops alone completed the task, and the last Czecho-Slovak soldiers sailed from Vladivostock in September, 1920. But Japanese troops stayed on and are there to-day.

Up to the time of this Conference there has been possibility of much bad feeling between Japan and the United States over this subject.

Japan has said "We can't get out." We have said, "You have agreed to get out and must keep your promise."

In what respect is the situation changed by the Conference? "In no respect whatever," according to the irreconcilable enemies of Japan. "In no respect whatever," according to those who want a big army and navy.

In very important ways, according to those of us who have some faith left in the solemn obligations and undertakings of nations.

The moment that Mr. Hughes pronounced the word "Siberia" in the Committee on Pacific and Far Eastern Questions, Baron Shidehara took the floor to show why it was not so simple for Japan to withdraw—how Japanese settled in Siberia long before the Russian revolution, and engaged in business, how they were welcomed there, how, after the military expedition of 1918, these residents were attacked, killed or forced to flee and compelled to sacrifice their property.

He then said that Japan had been obliged to leave the troops to protect the lives and property of their people, but that the maintenance of the troops was a costly and thankless task of which Japan would be glad to be relieved. Already much territory had been evacuated. Just as quickly as they could get assurances of a stable government and the protection of their Korean frontier, they would get out of Vladivostock and the region to the south, and just as quickly as they could get satisfaction for the torture and massacre of 700 Japanese men, women and children in 1920 they would get out of Russian Sakhalin.

Then in the presence of representatives of eight other Powers and with the knowledge that his words would be cabled to all parts of the world, Baron Shidehara said this:

"Nothing is further from the thought of the Japanese Government than to take advantage of the present helpless condition of Russia for the prosecution of selfish designs. Japan recalls with deep gratitude and appreciation the brilliant role which Russia played in the earlier stages of the great war."

In closing he declared "that it is the fixed and settled policy of Japan to respect the territorial integrity of Russia and to observe the principle of non-intervention in the internal affairs of the country, as well as the principle of equal opportunity for the commerce and industry of all nations in all parts of the Russian possessions."

Now what are we going to do with a declaration like that? Are we going to say that it is all humbug—that Japan has no intention to get out, and then proceed to issue an ultimatum and compel them to get out?

In broken English, a foreign correspondent—a lady of noble birth—stood up this afternoon with flashing eyes and said to other correspondents, "America must say to Japan, 'Get out to-day;' they are terrible; they are tricky; nobody can handle them but America."

Other correspondents came from the daily meeting with Mr. Hughes sneering about "flowers" and "mourners" and "pallbearers" for the Conference. Boris Skvirsky, member of the delegation of the unrecognized Far Eastern Republic, said: "Talk about 'plans for withdrawal' by Japan is subterfuge meant for consumption in America."

It can be said on high authority that the American delegation does not take this view. Mr. Hughes does not act apologetic in the slightest. He believes that a gain has been made. The statement of Japan has gone down in the record. The American position has likewise become a part of the minutes of the Conference. Nine nations have unanimously voted to have it so. Not even a treaty could be more binding than this publication. For Japan to quibble or repudiate would expose her to the scorn of mankind. Why should we think that she means to take a course which would isolate her, when everything indicates her pride and her desire to stand well with the rest of the world?

If this be "sentimental liberalism in full song," make the most of it.

I have respect for honest doubt and for the service which it can render. But I know that wisdom is not born of cynicism, reality is not synonymous with failure, and that the most practical man is not necessarily the most pessimistic.

Nothing can be more cheering to a thoughtful man than to have a great idea like "a moral trusteeship for Russia," accepted in a conference of this kind as an ideal. A generation ago it would have been laughed to scorn. Now Japan becomes one of the trustees.

That this relates to one aspect only of the Russian problem, is obvious. Others are looming up daily, calling for wise action. The question as to why Russia is absent is a different thing. If absent, however, she should be dealt with in the spirit of the Golden Rule.

The moral trusteeship for Russia shows that our sense of responsibility for right and wrong everywhere in the world is developing. Politics arrests the process. Economics steps in and goes on with the work. The laws of God envelop everything, whether Russian or American.

"Now are they many members, yet but one body. Whether one member suffer, all the members suffer with it."

We can not escape it. Sound political economy, enlightened patriotism, and religion drive us on.

Washington, Jan. 26, 1922.

National Federation of Religious Liberals

Annual Convention

FOLLOWING close upon a campaign by the Rev. William A. Sunday and having the advantage of presenting the contrast of clear and rational thought against the out-worn theology of the evangelist who had failed to make a deep impression upon the more thoughtful part of the community, the eleventh convention of the National Federation of Religious Liberals, composed of Universalists, Unitarians, Jews, Congregationalists, and Friends, was held in the First Unitarian Church, Sioux City, Iowa, Dec. 10-12.

Six sessions of stimulating, inspirational fellowship, with gratifying attendance and enthusiasm, is the record of the Convention. Judge Galer, president of the Universalist General Convention, spoke at the opening session on "The Layman and Modern Religious Movements." Prof. Bird T. Baldwin, of Iowa State University, gave an illustrated lecture on "What Iowa Is Doing for the Children of the State." The Rev. Franklin C. Southworth, D. D., president of Meadville Theological School, in the occasional sermon Sunday morning on "The More Abundant Life," gave the keynote of the spirit of the Federation, saying that a congress of religious liberals was possible only on the assumption that it stood for the religion of the deed and of life, rather than a religion of creed. "The object of life has been supposed to be religion, whereas the idea of Jesus seemed to be that the object of religion was life." The Rev. Ambrose W. Vernon, D. D., of Carlton College, and Rabbi Frederick Cohn of Omaha, were the speakers Sunday evening.

On Monday, the closing day of the convention, a luncheon was given at the Elks Club, attended by the members of the convention and fifty members of the local Unitarian Layman's League. Dr. Vernon, speaking from first-hand knowledge acquired during a long visit last summer, gave a vitally interesting address on the question, "Is Germany Changing?" In the evening, the Rev. Marion D. Shutter, D. D., of Minneapolis spoke on "The Liberal Faith as a Basis of Character," and the Rev. James W. Macdonald of the First Unitarian Church of Lincoln, Neb., formerly of Melrose, Mass., gave the final address on the question, "Can We Still Believe in God?"

At the business session plans were considered which will lead to the holding of several regional meetings

every year to strengthen the Liberal cause in various parts of the country, while a biennial conference will probably be arranged with delegate representation from all churches interested, regardless of denomination. A letter was read by the secretary from Chief Justice William H. Taft, giving his endorsement of the movement, and asking that he might be enrolled as a member of the Federation. Individuals in sympathy with the purposes of the Federation may join by paying annual dues of one dollar to the secretary, Frank H. Burt, 813 Barristers' Hall, Boston.

Officers of the Council are the Rev. Charles W. Wendte, D. D., honorary president, Prof. Jesse H. Holmes, president, and Frank H. Burt, secretary. Universalists represented on the Council are the Rev. Frank O. Hall, D. D., the Rev. Henry R. Rose, D. D., and the Rev. Lee S. McCollester, D. D., and the Rev. Marion D. Shutter, D. D., honorary vice-presidents.

The Papers of John Pererin

XIX The Thankful Foreigner

"AND he was a Samaritan." And nobody expected good manners from a Samaritan. Certainly no Jew did. The Samaritan was the scum of the earth, the offscouring of mankind, and he was incapable of decent human feeling, that at least was the Jewish view. And now this solitary Samaritan turns up again and shows himself to have been the only gentleman in the company.

You observe that among lepers there was seemingly no distinction of race. "Adversity," says Shakespeare, "makes strange bed-fellows." A common misfortune irons out all distinctions. We saw how during the war community of suffering stilled the strife of classes. When calamity overwhelms us, it strips us bare to the buff; and nothing is left but our common human stuff.

Yet when the cloud passes, the old distinctions lift their head once more. When the leprosy disappeared, the old racial difference reappeared. Jew and Samaritan fell apart once more. And yet it was the old indifference—with a difference. For the Samaritan dog showed up a gentleman. The superior Jew behaved like a cad. It makes all the difference in the world to your reaction to good fortune whether you are a snob or a man. If you are a snob at heart, good fortune only aggravates your snobbishness; but if you are a real man, it brings out the true quality of your manhood.

* *

And we are like those Jews. God has been good to us beyond our deserving; and our very prosperity has hidden God from us. Twenty-five hundred years ago an old writer wrote a warning which prefigures what has happened to us: "Beware that thou forget not the Lord Thy God. . . . lest when thou hast eaten and art full and hast built goodly houses and hast dwelt therein, and when thy herds and thy flocks multiply and thy silver and thy gold is multiplied and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord Thy God . . . and thou say in thy heart, My power and the might of mine hand hath gotten me this wealth." This is a "moving picture" of our generation.

It is the peculiar paradox of this modern temper that it is the very abundance and steadiness of God's gifts which have made us unmindful of Him. For, as the same old writer says, "It is He that giveth thee power to get wealth;" even the power which has made some of us criminally wealthy is His gift—though that is the abuse and not the use of it. What you and I forget is how much we owe to others; how little of our best achievements we owe to ourselves. I remember once traveling on a fast train from Cambridge to London with an old minister; and when we reached the terminus, and were leaving the station, he turned aside to the engine driver as we passed the engine and said to him, "Thank you for a safe journey;" and then he turned to me and said, "I always do that." It was one of those little incidents which seem to open the door into an unsuspected room in one's mind, full of strange neglected unthought-of things; and it has helped me to realize how much I owe to the faithfulness, the diligence, the toil, of countless multitudes of people whose names I do not know and whose faces I have not seen. You remember the old gibe—"So and so is a self-made man." "Yes, and he worships his maker." We know that he is apt to do so; but he is worshiping the least thing about him, a thing so small as to be barely perceptible. There are no self-made men; we are made by each other; we are all synthetic products. The factory of life is worked chiefly on a basis of unconscious co-operation. No millionaire ever made his own millions; other men made them for him. I owe my very self to something that happened before I was born. The Almighty God made me and you with only two independent endowments—an empty place for the reception of gifts, and a certain power and range of choice. At last the main difference between men is a difference in their faculty of receptiveness; for the choices they make and the things they achieve are governed by the free gifts they have received from God and man. The margin of credit due to us for any good or great thing we do is so small as to be invisible; it belongs to all those who have made us what we are—our ancestors, our parents, our teachers, our friends, and a great multitude of others known, but chiefly unknown, with whom our lives are connected by numberless invisible links. Every one of us is a ganglion in a nervous system as wide as the world and as long as eternity. Paul cried, "I am debtor to the Jew, I am debtor to the Greek;" but the circle of our indebtedness is infinitely extended, God alone knows where its circumference lies. Take the one single fact that next Sunday you may worship God in a church of your own choice. A little thing it seems; and yet it is a thing for which the list of your creditors includes a party of English wanderers who three hundred years ago set foot on the wintry shore of New England, and a German named Martin Luther, and an old Norman baron named Simon de Montfort who compelled King John to put his name to a document seven hundred

years ago in a little island in the Thames . . . and there was a cross on Calvary. We are rightly proud of our religious liberty; but with a great price was this freedom purchased; and before we are proud, it is simple good manners to be thankful. And so it is with everything else.

And back of everything is God, the unceasing giver of good gifts, God whose very genius it is to be always giving, and from whom, as the apostle James roundly says, "comes down every good gift and every perfect gift." There are the gifts He has mediated through others, and those that have come to us straight from His hand; the gifts of providence and the gifts of grace; and without these gifts, our life could not last one hour. "We are," says St. Paul, "his handiwork," and both by the agents of His grace and His own right arm, He has made us—and He alone. I challenge you to look into your heart and discover one thing there which you prize which is not a gift—direct or indirect—from God.

> "His love fills infinitude wholly; nor leaves up nor down
> One spot for the creature to stand on."

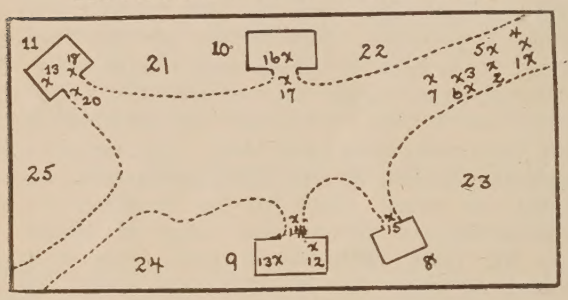
Ingratitude in any region of life is bad manners; and to forget the thanks we owe to God is to fail in ordinary decency of conduct. Our honor is deeply compromised by it; it is a kind of spiritual treason within the family. And remember that the returning of thanks is not a formal gesture, a thing of bowings and flatteries. Mr. Chesterton in his very remarkable "Short History of England" makes the profound remark that "thanks are the highest form of thought," by which I think he means that it is the supreme achievement of the intellect to recall the infinite range and variety of the gifts of God, to be sensible of all their intricacies and involutions, to perceive the endless continuity of their descent and their distribution and to be able to gather all this volume of obligation into a single emotion and lift it up in a single thought to God. Few of us can do it; but there are none of us who can not try. And it is part of the merciful wisdom of God that He takes the will and the failure for the deed.

Giver of every good and every perfect gift, overlook our ingratitude. Quicken within us a sense of patience and the abundance of Thy bounty toward us; bring to our remembrance all that Thou hast done for us. Move us to shame that we so easily, so lightly, forget Thee; and save us from the tragic foolishness of supposing that we can do without Thee. Stir us to gratitude, and to that lowliness of heart which is always sensitive to Thy presence.

The Sand Table

Mrs. Frank Austin Alden

THE STORY OF A SLAVE BOY



1-3. Merchants.
4-6. Camels.
7. Joseph.
8. House.
9. Palace.
10. House.
11. Prison.
12. King.
13-14. Servants.
15. Captain.
16-17. Neighbors.
18-19. Prisoners.
20. Keeper of Prison.
21-25. Grass, flowers, trees, etc.

WELL, now, let's see who can tell us something about last Sunday's lesson. It was about a boy, wasn't it? What was his name? Joseph. Yes, that's it. What happened to this boy, Joseph? His own brothers sold him to some merchants who were going way, way off into another country. Yes, now we remember, don't we? And why did his brothers sell him? Because they were jealous of him. That is, they felt that Joseph was getting a little more from their father than they were, and they did not like that. So, being jealous, they did Joseph a great wrong that afterward they were very sorry for. And we found out that it is not good for us to be jealous, didn't we? (Review last lesson further if desired.)

Now, the merchants that have bought Joseph are going toward Egypt. (Point to these dolls.) They have been kind to Joseph, but they have bought him, and they are going to sell him for a slave and make some money out of it. Remember that in those days folks could be bought and sold, but they can not now, and we ought to be thankful for that. Now, these merchants are moving. (Move merchant dolls, camels, and Joseph doll along road to 8.) Here they come to a house, where a man lives who is a captain in the king's army. And he has charge of a company that guard the king. See, over here (point to king doll in palace, 9) is the king. And the captain buys Joseph, to serve him. And the merchants start away to some other place. They are going this way. (Move merchant dolls and camels to other end of table—but not on road to the prison.) Now Joseph is a slave in the home of the captain. He has to work very hard every day. And it is not easy for him. For he is so homesick, and thinks all the time about his father and the nice home he used to have. But he is a brave boy and he does his work well, though it isn't what he likes.

Now, children don't always do like that. I wonder if you ever heard of a little boy or girl who, when told by mamma or papa to do something, said: "I don't want to," and got real cross and mean and just scowled. And, do you know, when children do that they aren't helping mamma and papa at all.

They are just making it so hard for them! And we all ought to help at home all we can. Well, that was how Joseph did in his new home. It was not what he liked. He would have had some excuse for saying "I don't want to." But he went right ahead and worked hard and kept cheerful, and soon everybody liked him so much that they wanted to do things to help him. If he had been a sulky, cross boy there never would have been any fine story in the Bible about him. But because Joseph does everything just the best he can, the captain gets to like him very much, and tells him what a help he is. I guess everybody likes to be told nice things like that, don't you think so?

Now, over in this house (point to 10) there lives a family of folks that are not so kind. And they do not like Joseph. Now, look! One of the men from this house is going over to see the captain. (Move a doll from 10 to 8.) And Joseph, seeing that the captain is going to have company, goes outside. (Move Joseph outside of house.) You see Joseph was very polite and kind, so he didn't want the captain to think he was standing round listening. So he goes out. And this man from the other house tells the captain that Joseph is doing bad things behind his back. And the captain believes what this man tells him. The man goes back home. (Move doll back to 10.) Then the captain goes out to find Joseph. (Move captain out to side of Joseph.) And the captain is cross with Joseph and what do you suppose he does? Why, he just grabs Joseph and takes him to prison. (Move captain and Joseph to 11.)

The captain leaves Joseph in prison and goes back home. (Make action with dolls correspond.) And then the captain is so busy that he forgets all about Joseph. And a long time Joseph remains in prison. And it isn't very nice there. But Joseph keeps right on being cheerful and doing as he is told. And the keeper of the prison (point to 20) gets to like Joseph very well. Well, of course there were other prisoners in the prison. Two of these were from the king's palace. And, then what do you think, these men, the other prisoners, have dreams. Do you ever have dreams? (If time permits, have children tell of dreams.) Well, when you have a dream, you wonder what it means, don't you? And Joseph—well, you see there was always some one with Joseph, because he was always trying so hard to do right and keep cheerful. Who do you think? Yes, God was with Joseph. You see God is very close to us all the time. And when we try to do right, we can feel Him close to us. And when we do not, we just shut God out. And God helped Joseph to tell what the dreams meant. And the dreams came true just as Joseph said. Now, that doesn't mean that God will always tell us what dreams mean. That might not be best for us. But it was best just now for Joseph to know, so God told him. Well, the next thing, the prisoners from the palace were telling some of their friends who came to see them, about Joseph and the dreams. And how they did talk about Joseph and what a wonderful man he was, who could tell what dreams meant. Well then, what do you think? The king had a dream (point to king), and it bothered him. He couldn't tell what it meant. So he asked folks in the palace, telling them of the dream. And nobody could tell him what the dream meant. But then these servants who had been over to the prison think of Joseph. And one of them (move a servant doll up to the king) tells the king of this man in the prison who told their friends what their dreams meant.

And the king sends that servant to the prison right away to get Joseph and bring him to the palace. (Move doll to prison, and back with Joseph.) Here is Joseph before the king. The king is telling Joseph about his dream. And again God helps Joseph to tell what the dream means. And this pleases the king so much that he gives Joseph his ring and makes him ruler over all Egypt. Isn't that wonderful, to be taken out of prison like that and made ruler! So, now you see why God knew it was best for Joseph to know how to tell what dreams meant. That was God's way of rewarding Joseph for always trying to do right and keep cheerful. God is always ready to help anybody that tries to do right and keep cheerful even when it is hard to do either. Now, don't make any mistake about this. I am not telling you that if you always try to do right and keep smiling, God will help you to tell what dreams mean. But I am telling you that if you always try to do right, even when it is not easy, and if you keep cheerful and don't sulk, and say "I don't want to," God will always help you to do your best, and He will be just as ready to make things work out right for you as He was for Joseph.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Lack of Opportunity

THERE came unto me a young man, who sat before me in Creased Trousers and in Spats, but his spirit was in Sackcloth and Ashes. And he mourned unto me saying:

The world doth no longer offer an Opportunity to an Enterprising Young Man.

And I answered and said unto him:

Five years ago there were players in the National League who mourned because it was no longer possible to make an Home Run under the conditions of Modern Base Ball. And they longed for the Good Old Days when a Tick and a Ketch was Sure to Fetch, and Over the Fence was Out. And about that time along came Babe Ruth. But thou wilt never get to First Base on that line of Patter.

And he said: Alas, it is even as I said: the Opportunities have all been Monopolized by the Older Men, and there is now no Further Opportunity.

And I said, When Columbus set forth to discover this Land of Opportunity, there were multitudes of young men like unto thee. And they said unto him, At the Western End of the Great Sea are the Pillars of Hercules, above which are the words in the Latin tongue, Ne Plus Ultra, which meaneth, being interpreted, There is Nothing Doing when thou gettest west of here. But Columbus kept on, and made it possible for thee to lament the passing of Opportunity.

And I said, I am no longer young, but I see so many Opportunities that I would fain be young again to improve a few of them; yea, even now am I younger than thou art.

And I said, It is no more possible for one genera-

tion to use up the opportunities of the next than it is for one generation to breathe up all the air, or than it was for Noah to drink up the Flood. For Love groweth anew with each generation, and Hope springeth up afresh, and Faith lighteth up its Fire upon the altar of the soul. No generation can use up for the next the capacity for Loving, or the ardor of Hoping, or the Incentive of Faith. And I said unto him, There is Opportunity in Abundance. Go to it.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

FEB. 2—ELISHA AND THE SHUNAMMITE WOMAN

The Miracle Stories

What can be the meaning of these marvelous stories? To understand them at all one must remember that these people were very simple minded. They were credulous both in their hearing and in their relating the stories. 'Twas not in their thought to apply the test of reason to what they heard or to what they told.

They had the most fantastic ideas of their great spirit God. A survey of twentieth century ideas of God, among people who have the confident statements of science at their hand, will help us appreciate the simplicity of the imagination and credulity of the people of the time of these pioneer prophets.

No competent diagnoses were ever made either in the case of illness or of death. People with little information were doing the things natural to uninformed people seeking to understand and conform to laws and forces they could not comprehend.

Another important factor in this early situation is still apparent among groups of people. There was a great anxiety and apparent necessity to promote confidence in the true God. Whenever the God of one's own conceptions is challenged the moral reaction is a defense and a testimony that is convincing.

Israel was not old in its influence among the nations. Israel's God was not well known and well accredited among the nations. Even at home there was no great unanimity and there was not a universal loyalty founded upon intelligence and experience. Such unanimity and loyalty has never existed and does not now in our own great America. Among these people of Israel there was great pressure of need to provide the God of Israel the highest and most convincing endorsements.

Another fact must be kept in mind. Those stories were not written until after many years of oral repetition. Let people be as honest as good people may be, stories will change in repetition. Under the pressure of need the stories will bend in the direction of the necessity. One's own thinking, one's own desires and enthusiasms and prejudices, will force their way into the story one tells.

How many incidents in the war just closed could now be told with accuracy? News reports were written at the time and place, official reports were made in writing at the time by men trusted with responsibility. With all of this done at the time great variations are evident.

How utterly impossible it was three thousand years ago to keep bias and color out of the stories of great days we must never forget, and remembering we must never condemn.

What Value?

Who would part with the stories of adventure and achievement in the records of Israel! Who would lose these drawings and paintings of life?

Whether this boy were dead or in coma is not the axis of this story.

Here is tragedy. A life tragedy in which the greatest of human bonds is making its last outcry. A mother is losing her only and late-born child. To her he is dead. Her house of hope is wrecked in the cyclone of natural events. But over against her fallen castle of hope and love is a man who can appeal to the God who gave her the son. She will appeal to him.

Here is human confidence in human character. The prophet's character can avail. She can approach the good man. The good man can approach God.

Her confidence takes action. She locates the prophet and tells the story of her tragedy and follows quick with the story of her faith.

Faith is always able and ready to take the sting and virus out of tragedy. He who courts not faith knows not where his treasure is. He who loves not the healing of faith chooses evil rather than good.

The prophet answers the call. He does not talk either of success or failure but *applies* his strength and confidence. The child revives.

Tragedy, Faith, Triumph! Let no man put asunder what God has joined together.

Delightful Hospitality

Is there any experience more sweet than hospitality? "It is twice blessed. It blesseth him that gives and him that takes. 'Tis mightiest in the mightiest. It becomes the throned monarch better than his crown." This that Shakespeare wrote of mercy can equally well be said of hospitality.

What a right and attractive spirit this unnamed woman was! A stranger passing her home made a stranger's acquaintance. She saw his worth and said to her husband: Now I see that this is a holy man of God who is constantly passing by our door. Let us make a little chamber on the roof, so that whenever he comes to us he can stay there.

The acquaintance was a delight to all who were in the group. The benefits were of great value to guests and hosts. Mutual confidence and mutual desire to serve grew up. Blessings came and the happiness was shared by all. Tragedy came and the stroke was shared and in the sharing was broken.

So may Elisha and his worthy hostess teach us all that when we dwell together in the spirit of good-will life's richest blessings come and there is plenty for all. May we not take over-long to learn the true ways of life—that the jewel-box has treasure enough in it to make us all rich, that this treasure is not unlocked until we meet together to share the glory and the luxury.

Hospitality is a Christian virtue and we ought to cultivate it because it is such. Some are not solicitous enough for the possession of Christian virtues to make an inconvenient effort to obtain them. It is equally true and equally important that hospitality is a life-process leading to luxuries and delights that can not be secured any other way.

What a thrill we Universalists could give America by becoming the Church of the Open Home! Who can foretell the results in our own household if we should build a room on the roof for that stranger that passes our door? The strangers are passing —many of them. We have place for the guests. We have the money—we can afford to do it.

What a reputation to get! What a service to render! The Church of the Open Home! Let's try it.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

The God of Nature and Human Nature

In nature God sends the rain and sunshine on the just and the unjust alike, but in human nature He smiles or frowns according to each individual's deserts. In Jesus, God might say, "Come unto me," or He might make a whip of cords and drive people out of the temple. Prayer does not cause God to change His wise and loving purpse, but it does determine how He shall execute His holy will. If the conduct of a child does not change the father's actions toward him, then the father is both foolish and immoral. Men should learn that God is even greater in humanity than He is in nature. For in the one He is uniform power, while in the other He is Father, Redeemer and Friend. In the world of wills, God is individual and human. (*Dr. Richard LaRue Swain, quoted in Association Men.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE HAPPY MAN

Who bears in mind misfortunes gone,
Must live in fear of more;
The Happy Man, whose heart is light,
Gives no such shadows power;
He bears in mind no haunting past
To start his week on Monday;
No graves are written on his mind
To visit on a Sunday:
He lives his life by days, not years,
Each day's a life complete,
Which every morning finds renewed
With temper calm and sweet.

W. H. Davies, in New Republic.

THE TWINS' BIRTHDAY PRESENT

FOR twenty long minutes the twins had been waiting for permission to follow the narrow red ribbon, one end of which was tied to Dick's chair. It seemed to them as if breakfast had never taken so long before. Dot put salt on her oatmeal, and Dick upset the syrup.

Mr. Denton laughed. "You may follow the ribbon now," he told the twins, as their mother wiped up the golden flood, "and what you find at the end belongs to both of you."

With a shout of delight, Dot and Dick raced through the hall and across the lawn to the woodshed. The door of the woodshed was closed, and the ribbon went right through the keyhole. Something inside whined and pawed at the door. Cautiously Dick opened it, and out rushed a tiny curly black puppy. From one twin to the other he capered, licking the hands of his new friends, and trying his best to thank them for letting him out.

"O Dick, he's the best birthday present we ever had!" cried Dot, as she petted the puppy.

"The very best," agreed Dick. "What shall we name him?"

"Perhaps he already has a name," suggested Mr. Denton, who had followed the twins. "Suppose you try to guess it."

"Jack, Rover, Teddy," guessed Dick, promptly.

"Hero, Spot, Prince," said Dot. As she uttered the last name the puppy uttered a quick sharp, "Bow-wow!" and jumped into her arms, wagging his tail with all his might.

"That's it," said Dick. "His name must be Prince." And Prince it was.

When Prince had become a little accustomed to his new home, the twins began to teach him a number of interesting and amusing tricks. He proved to be a remarkably bright pupil. He soon learned to shake hands and carry a basket. It was harder to teach him to sit still, with a big pair of spectacles perched on his nose, and pretend to read the paper. But Dot and Dick were patient and never whipped or scolded him. They were careful to tell him what to do in the same words each time. And when he had obeyed them, they would always pat him and give him something good to eat.

Perhaps the twins enjoyed most teaching Prince to play Hide and Seek. Dick would tell Dot to hide. Then he would give Prince her handkerchief to smell of and say, "Find Dot, Prince." And no matter how carefully she was hidden Prince would always find her. He would smell of Dick's cap and find him in the same way.

For several months Prince ran and frolicked and was as happy as a little dog could be. Then a dreadful thing happened. Miss Katherine Lewis, who lived in the big brick house on the corner, came to Mr. Denton in much vexation. Prince had dug up her largest pansy-bed to bury a bone. Miss Katherine declared that she could not endure dogs. They made muddy tracks on her clean walks and steps. But to dig up the pansies was a far worse offense. Miss Katherine insisted that Prince must be tied up.

It was a sorrowful day for the twins. Prince seemed to know that he was in disgrace. He lay all day with his nose on his forepaws and whined pitifully. He refused to eat and in a few days began to grow thin. One afternoon the twins heard Mr. Denton say that perhaps it would be better to give Prince to some kind-hearted farmer where he could have his liberty. Dot cried until her eyes were red and swollen. Dick disappeared behind the woodshed, where he could grieve unseen. Give Prince away! Why, it was almost as bad as if the twins themselves were to be separated.

Just before Prince was to be sent to another home, a strange thing happened. Miss Katherine's chauffeur drove up to the gate one afternoon and asked Mr. Denton if he would go to Black Swamp to help search for Miss Katherine. She had gone to the swamp that morning to look for wildflowers. The chauffeur had looked, but he could not find her.

For a moment Dot and Dick looked at each other in silence. They were thinking of the deep black water in the swamp. Then Dick sprang eagerly forward, "Prince can find Miss Katherine," he cried.

The chauffeur looked doubtful, but Mr. Denton smiled. "We can try him anyway," he said. "You and Prince hop in."

It was a long ride to the swamp, and Dick and Prince bounced about on the back seat of the big car much like two small peas in a very pig pod. "Find, Miss Katherine, Prince," said Dick, when they reached the big swamp.

Prince smelled of Miss Katherine's houseslipper which they had brought with them. Then he gave a short excited bark and plunged into the bushes. "He'll find her," exclaimed Dick, delightedly. "That is the way he barks when he finds Dot's track when we're playing Hide and Seek."

It was nearly an hour before they reached the place where Miss Katherine was sitting on a great log, with water all around her. "I lost my way this morning," she told them, "and the farther I went the more confused I became. I was afraid I should have to stay all night in the swamp. Prince's bark

was a welcome sound, for it told me that some one was searching for me."

Dick was so tired that he did not remember much about the ride home. But the next day Miss Katherine came over and brought Prince a beautiful new collar with a shining silver name-plate on it. Prince smelled of it politely and wagged his tail when Miss Katherine fastened the collar about his neck.

"Prince isn't to be tied up any more," she told the delighted twins. "A dog intelligent enough to find lost people can be taught not to dig up flowers, I'm sure."

When Miss Katherine had gone, the twins petted Prince to their heart's content. "I'm so glad Daddy gave him to us for a birthday present," said Dot, joyfully.

"And I'm glad we didn't whip him and frighten him when we were teaching him to find us," added Dick. "If we had, Miss Katherine might have had to stay in the swamp for days."

"Are you glad, too, Prince?" Dot asked him, patting his black curly head.

"Bow wow!" answered Prince, quickly, which was his way of saying, "Yes."—*Lillian E. Andrews, in Congregationalist.*

* * *

THE COUNTRY OF BOOKS

This workaday world is so trying at times,
Folks chatter and squabble like rooks!
So the wise flee away to the best of all climes,
Which you enter through History, Memoirs or Rhymes,
That most wonderful Country of Books.

And griefs are forgotten. You go on a tour
More wondrous than any of "Cook's;"
It costs you but little—your welcome is sure—
Your spirits revive in the atmosphere pure
Of the wonderful Country of Books.

Your friends rally around you. You shake by the hand
Philosophers, soldiers, and spooks!
Adventurers, heroes, and all the bright band
Of poets and sages are yours to command
In that wonderful Country of Books.

New heights are explored; and new banners unfurled;
New joys found in all sorts of nooks—
From the work-weary brain misgivings are hurled—
You come back refreshed to this workaday world
From that wonderful Country of Books.

John O'London's Weekly.

* * *

THE LAST GREAT COUNCIL

Uplifted as we all are by the great peace conference in Washington, with its impressive personages and its momentous possibilities, how many of us remember that earlier peace conference, called, like this one, by an American, and like this one held on American soil: the "Last Great Council" of the Indian chiefs? The two meetings are curiously and most interestingly connected through the personality of one man.

On a spring day in the year 1909, Chief Plenty Coups, head of the Crow nation, called his chief men together and addressed them: "A few more passing suns will see us here no more, and our dust and bones will mingle with these prairies. I see as in a vision the dying spark of our council fires, the ashes cold and white. I see no longer the curling smoke rising from our lodge poles. I hear no longer the songs of the women as they prepare the meal. The antelope is gone. The buffalo wallows are empty. Only the wail of the coyote is heard. The white man's medicine is stronger than ours. . . . My heart is cold within me. My eyes are growing dim. I am old. Before our red brothers pass on to the happy hunting ground, let us bury the tomahawk. Let us break our arrows. Let us wash off our war paint in the river. And I will instruct our medicine men to tell the women to prepare a great council lodge."

The reservation awoke to instant activity. Hunting parties were sent into the hills for game. Runners were dispatched to every tribe, from the Blackfeet in the far north to the Apaches in the southern deserts; from the Sioux in the east to the Cayuses and the Umatillas on the coast of the Pacific; and from the conspicuous mountain peaks there went up smoke signals.

In September came the answer—twenty-one of the great chiefs, clad in all the beauty of their native dress and with the pomp and dignity of war bonnet and coupstick, decorated with the eagle feathers every one of which means a deed of personal valor or sagacity reported to the tribe and by them approved: a savage *croix de guerre* or Victoria Cross.

The great council lodge was waiting to receive them, set up within a stone's throw of the unobtrusive monument that marks the place of Custer's last fight and the spot where he still lies, and within it sat Chief Plenty Coups with his chief men about him. There is not space here to tell of the greetings, the speeches that were made or even who made them; but all the speakers were the head chiefs of their tribes, and all were men well advanced in years and distinguished among the whites as well as among their own people for deeds that are now history. Four had been faithful scouts for Custer and had seen him die; two or more had led the forces against him in that last great battle. All had fought at one time or another with tribes the leaders of which sat in the circle of that council fire. But the talk, led by Chief Plenty Coups, was all of peace, and one after another the chiefs arose and spoke briefly of the pleasure he had in greeting his former enemies as brothers and pledged himself to war no more against either red man or white.

And now for the connection between that peace conference and the one in present session in Washington: On the day before this conference opened we laid the body of our Unknown Soldier in its final resting place. The delegates from foreign nations laid on the coffin the symbols of the highest honors their governments could bestow: honors that men have always been proud to die for. But when the body had been borne to the grave, old Chief Plenty Coups stood beside it and, after a speech as simple and dignified as he himself is, took off his splendid war bonnet and laid that and his coupstick on the grave, the offering of the Indian tribes of America, who contributed nine thousand soldiers and $15,000,000 to the Great War. It was as if the very soil of the primeval America had welcomed back its own.—*Youth's Companion.*

* * *

IT TAKES COURAGE

Not to bend to popular prejudice.

To live according to your conviction.

To refuse to make a living in a questionable vocation.

To say, "No," squarely to something wrong when those around you say, "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth, when, by a little prevarication, you could secure some seeming advantage.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheeriness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary which is the only one you know, and you have a family dependent upon you, because it does not have the unqualified approval of conscience.—*Young People.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Working North from Patagonia. By Harry A. Franck. Illustrated. $5.00.

When Mr. Franck, "a respectable attached Head of the Foreign Languages Department of the Schools of Springfield, Massachusetts," started out on a nine-months leave, to tramp through Mexico, he did not dream that the trip would cover the southern continent, and its record, comprising "Vagabonding Down the Andes" and the present volume, would be called "A Four Years Odyssey of South America."

Mr. Franck saw the countries and colonies off the beaten track and under unusual conditions made journeys with native Indians, and went a thousand miles up the Amazon, then up to the headwaters of one of its tributaries, where few white men have ever penetrated.

And now, having finished South America, he is preparing to descend upon China, which he thinks "bids fair to be the most interesting country on earth, and that in the near future."

The Secret Stairs. By Ellen Douglas Deland. Frontispiece. $1.75.

Isabel Rodney has been under the care of her mother's sister, a kindly, affectionate, but not too wise woman, in the West, where "everything is nice and new." Now, however, at fourteen, she goes to live with the Rodneys, who are of the old-family-silver-ancestral-portraits type, and sees for the first time her half-brother, Philip, Aunt Abby, mistress of the mansion, Aunt Phoebe, a supposed invald, Aunt Lydia, a "brick," and Uncle Charles, who was her mother's lover, besides the Duanes next door, who are cousins.

Peggy Duane and Lsabel are of the same age and become "twins" at once, and Isabel goes to Miss Dinsmore's school and becomes one of a merry group, and is given her mother's room, in which are the secret stairs, whereby hangs a part of the story, which is cleared up to the satisfaction of even Aunt Abby.

The Life of Clara Barton. By William E. Barton. Illustrated. 2 volumes, $10.00.

With characteristic thoughtfulness, Clara Barton deplored the necessity for leaving to her literary executors the task of looking over the incredible mass of material accumulated for writing her autobiography, which she never found time to do—how could she, when she was always working for others? Her kinsman, who needs no introduction, has completed this labor of love, and the record is here set forth that all may read and receive inspiration.

What visions it brings—a frail little woman on battlefields and in hospitals, directing, healing, comforting, blessing, and enduring to the end; blessed in turn by countless thousands to whom, or to whose dear ones, she had ministered; honored by many countries and tardily by her own; timid about horses, but learning as a child to ride bareback; steadfast under the enemy's fire on the field or opposition to her beloved Red Cross; and at last, crowned with years, honors, and love, slipping through the silver door into heaven and the happiness that awaited her!

The modest birthplace of this noble woman has become a Universalist shrine; but pilgrims of every creed and race will find their way to it.

How to Get the Job You Want. By William L. Fletcher. $2.50.

The best way to get a job is first to find out what job you want and second to make yourself so fit for it that the job will come and ask you to take it!

Mr. Fletcher is in the position of Mr. Facing-Both-Ways, for he is an expert to whom large corporations turn for the right man to fill an executive vacancy, and interviews and sifts so many applicants that he is able to guarantee every man he places. His book, therefore, is not theoretical but straight-from-the-shoulder talks on efficiency and "getting there" which should be of value to those who are on their way and arouse those who have settled into well-oiled grooves or are merely drifting.

Cross-Currents. By Margaret Widdemer. $1.50.

Whatever may be said of this author's stories, her poems are interesting; and now that she is shedding the outer leaves of sentimentality and revealing the rose of sentiment, we may look for a distinct advance.

This, her first volume since "The Old Road to Paradise," which won the Pulitzer prize in 1918, is separated into five little companies—Not to Their Faces, Woods and Waters, The Uncrossed Hills, Torches, and About Living, from the last of which we quote "Old Wisdom"—

It will seem so easy, when I look back some day,
All the things I should not do, all I leave undone:
"Why, it was so simple, was so foolish," I shall say,
"A silence at morning, a swift word at set of sun!"

It will be so clear then, when I recall, and see
The far years, the past years, unchanging then as stone,
All I build or shatter now, all that baffles me;
Saying, "But this thing was plain; but that I should have known."

I shall mock her blindness, then, under sunset skies,
The foolish girl who gropes to-day in morning sun and storm . . .
O far-off woman I shall be, done with life, and wise—
Give me of your wisdom now, while life is wild and warm!

Then Came Caroline. By Lela Horn Richards. $1.75.

Leigh the unselfish, Alison the self-seeker, Mayre the artistic, "then came Caroline," and after her Hope, the baby of the Ravenel girls, watched over by a devoted father and mother and Maum Rachel, who follows them to Colorado when the Virginia climate proves impossible for Dr. Ravenel.

Caroline is thus number four, but in originality, mischief and daring she leads the class and is at once the trial and the pride of her wise father's heart. His trust is justified, and later he comes to depend on this capable daughter, who is so democratic that she wants above all things to understand people.

A Daughter of the Middle Border. By Hamlin Garland. Illustrated. $2.00.

Mr. Garland says this book was written to answer questions about the new daughter, the homestead, and so on. It carries forward the history of Riohard Garland and Isabel McClintock, his parents, who were pioneers, tells of the author's literary beginnings, his marriage to Zulime Taft, the happy childhood of his daughters, his friendships with Howells, Burroughs, Roosevelt and others, and of the constant turning of his heart to the West:—

"So when I have quite forgot
The heritage of books, I still shall know
The splendor of the mountains, and the glow
Of sunset on the vanished plain."

Nancy of Paradise Cottage. By Shirley Watkins. Illustrated. $1.75.

Nancy has a complete philosophy of life—that it is "like one of those old-fashioned knitting balls that grandmothers used to give little girls to teach them how to knit. Inside of it were all sorts of little presents, that fell out to surprise you, you kept on knitting industriously. In life you have to keep on steadily finishing each day's tasks as they come up; then, here and there, nice, unexpected things happen—but you have to keep on 'knitting.'"

Mrs. Prescott is so ambitious for Nancy and Alma that she plans beyond their small income, then speculates and of course loses. So the girls leave boarding-school and begin earning money; and Uncle Thomas becomes reconciled, and all sorts of "nice, unexpected things happen." And

Nancy is a dear, and the story simple and wholesome.

The Joyous Guests. By Maud Lindsay and Emilie Poulsson. Illustrated, picture jacket. $2.00.

"Once when the berries were red on the holly-trees, and the Christmas geese were fattening in the pen, a certain Squire of the North Country bent his mind to hospitable plans.

" 'The Christmas pie,' quoth he, 'will taste the better if its plums are shared with guests. A full house, a heaping board, and a roaring fire at Christmas-tide, say I; and a long life to Father Christmas!' "

So friends from far and near came, and for twelve merry nights, with stories and songs and quaint ballads for old and young, they kept high holiday, in which even the boy who helped the cook joined. And here it is all printed and pictured for us, so we can enjoy it at our own Christmas festival or any other time.

Silhouettes of My Contemporaries. By Lyman Abbott. Illustrated. $3.00.

It is a wonderful thing to be old and yet have a young heart and pen with which to make pictures of people met in a long and useful life.

A showman would naturally appear first, so here is Barnum, but a different man from the one we have read about, and Booth's picture also differs from that given us by Thomas Bailey Aldrich. There are great names such as Abraham Lincoln, Phillips Brooks, Theodore Roosevelt, and a host of others; and modestly at the end comes the author's father, Jacob Abbott, the story-teller for, and lover of, children.

Order of Universalist Comrades

COME TO STAY

The Comrades have come to stay. This organization of the men of the Universalist churches, like Rome, was not built in a day; in its present form it is three years old, and in those three years it did not expect to accomplish the results of thirty-three years of activity.

This organization of our men desired no mushroom growth, and its members had little interest in a movement that was for eating and listening purposes only. They are building a strong auxiliary of the Universalist Church, not merely for a machine raising money for denominational projects in America or Japan.

The Comrades intend to earn their progress. The only thing they ask for is sympathy and co-operation and the opportunity in every church to be busy.

The first resolution passed by this body at its Detroit Convention revealed the spirit of the men. The declaration was that no minister should be called upon to do the work that the laymen can do and want to do. This policy is already in operation in many of our churches and the ministers are having the satisfaction of seeing their men at work.

Another resolution committed the Standing Committee of the Order to the work of urging the Comrades of each church to be active in matters dealing with publicity and newspaper advertising, so that the world may know something about the Universalist Church. The men are eager to co-operate with the new Publicity Department of the General Convention.

The movement from the beginning has been saturated with prayer, and it was only natural that the Comrades should ask for a Spiritual Culture Commission, for they have the passion to grow spiritually.

We know the success of last year's Laymen's Sunday. The day was not intended to usurp any minister's office, but emphatically to be the proclamation that the men are whole-heartedly for the principles of the Universalist Church and desire to arouse the entire man-power of our Church to real service. For this reason Laymen's Sunday has become a permanent event in the calendar of the Universalist Church, and we are eagerly looking forward to Feb. 19.

The men believe in team-work and are supporting every policy of the General Convention.

The Order of Universalist Comrades is not looking for easy jobs. The bigger the job the better we like it. We were delighted when the Board of Foreign Missions turned to the Comrades and gave them the job of building the Perin-Cate Home for boys in Tokyo, Japan. We believe that Japan must be first overcome with love. So we are beginning with the thousands of boys in Tokyo who are attending college and school. We are to give them a Christian center of education, a dormitory that will be self-supporting, for the boys will pay their own way.

Universalists are still talking about the great Comrades banquet at the Detroit Convention, when $35,000 was pledged toward the building of the Universalist National Memorial Church in Washington. Now, we have the task of raising the rest of the money for this Memorial Church and the Boys' Home—properly honoring the boys who died in France and happily helping the boys who live in Japan and are destined to be the builders of a Christian Japan.

We have supplied pastorless churches with laymen as speakers; some of these men have already received from State Fellowship Committees licenses to preach. Some of these men will enter the ministry before many years have passed.

Surely, we should give our first laurels to Lewis L. Peck of Lewiston, Maine, president of the Maine State Chapter, who has given himself with abandon to this work of preaching and organizing new chapters. Comrade Peck is a busy, successful dry-goods merchant who has made his voice reach every part of Maine. He is now in the hospital, recovering from an operation. Pray for him. Write to him, addressing letters to 32 Pearl St., Melrose Highlands, Mass.

We now have six State chapters: Maine, Rhode Island, Massachusetts, Ohio, Illinois and Vermont. We have 41 local chapters. Our total membership is 2223.

We are in the midst of a great membership campaign. We do not expect that the men will have to be coaxed to become members. We believe that the men everywhere will be eager to become members of this great organization that is alive and determined to be very much alive.

The officers are: President, Ralph W. E. Hunt, Portland, Me.; vice-president, Joseph M. Tilden, Galesburg, Ill.; treasurer, W. O. Jameson, Columbus, Ohio; secretary, Fred C. Carr, Providence, R. I.; trustees, Louis Annin Ames, New York, N. Y., Rev. Harold Marshall, Boston, Mass., Richard Billings, Woodstock, Vt.

Fred C. Carr,
National Secretary.

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THE MEMBERSHIP CAMPAIGN

We have had definite assurance that the Membership Campaign is being earnestly conducted in the following churches:

Brewton, Ala., Jan. 22. Oakland, Cal., Jan. 22. Bridgeport, Conn., Jan. 8. Danbury, Conn., Jan. 22. New Haven, Conn., Jan. 8. Sycamore, Ill., Jan. 22. Urbana, Ill., Jan. 8. Connorsville, Ind., Jan. 8. Muncie, Ind., Feb. 12. Altoona, Iowa, Jan. 15. Mitchellville, Iowa, Jan. 22. Mount Pleasant, Iowa, Jan. 15. Hopkinsville, Ky., Jan. 15. Bethel, Maine, Jan. 15. Gardiner, Me., Jan. 15. Kingfield, Me., Jan. 15. Lewiston, Me., Jan. 15. Portland, Me., Jan. 8. Rockland, Me., Jan. 10. Waterville, Me., Jan. 15. Brockton, Mass., Jan. 15. Cambridge, Mass., Jan. 8. Haverhill, Mass., Jan. 8. Leominster, Mass., Jan. 15. Lowell, Mass., Feb. 19. Medford, Mass., Jan. 15. Rockland, Mass., Jan. 15. Rockport, Mass., Jan. 15. Roxbury, Mass., Jan. 8. South Acton, Mass., Jan. 8. Springfield, Mass., Jan. 15. Detroit, Mich., Jan. 15. Woodsville, N. H., Jan. 12. Auburn, N. Y., Jan. 15. Brooklyn, N. Y., Jan. 15. Buffalo, N. Y., Jan. 15. Fort Plain, N. Y., Jan. 8. Holcomb, N. Y., Jan. 8. Little Falls, N. Y., Jan. 15. Sherburne, N. Y., Jan. 15. Utica, N. Y., Jan. 15. Akron, Ohio, Jan. 12. New Madison, Ohio, Jan. 15. Scranton, Pa., Jan. 22. Providence, R. I., Jan. 8. Woonsocket, R. I., Jan. 15. Brattleboro, Vt., Jan. 15. Racine, Wis., Jan. 22.

Is your church in this list. If not, why not?

Young People's Christian Union

DIRECTOR'S DATES

Feb. 5, Ithaca, N. Y.
Feb. 11-12, Illinois State Rally, Peoria.
Feb. 19, Hoopeston, Ill.
Feb. 25, Cincinnati, O.
Mar. 12, evening, Marlboro, Mass.
April 28-30, District Rally, Clinton, N. C.

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TO-DAY AND THE DAY AFTER

Rev. Marion D. Shutter, D. D.

I have a startling word to say to the Universalist Church about something you know and yet do not know—that is, you do not "sense it." *The Universalist Church of to-morrow is found in the Young People's Christian Union of to-day!* That is the startling fact I want to thrust into your consciousness. The young people are in the Union who are going to take your places some day—or your places are not going to be taken. Will the Universalist Church of to-day wake up to that fact?

After its long and successful history—raising up leaders, founding missions that grow into churches, putting life into any number of dry bones—there are still some among us who do not believe in the Union. I can not understand this attitude, and I do not care who knows that I can not understand it. As the Quaker said when he found a thief in his house one night, "Friend, I am going to shoot right where thee stands," so I am going to send this article right where any one stands who does not believe in the Young People's Christian Union.

Do you believe that the Universalist Church still has a mission? Then you believe that we must raise up those who will carry on that mission; and where are we raising them up if not in the Union? Where are our ministers to come from, if not from the Union? Do you believe that the Universalist Church ought to live after you are dead? Then encourage these young people. Let them make experiments, and do not come down on them like a thousand bricks if they make mistakes. The mistakes of enthusiasm—mistakes of generous adventures into new and untried fields—are worth all the "safety first" maxims that were ever invented, for they become stepping stones to something better. Too many of these "safety first" maxims become millstones around the necks of those who would take risks for the kingdom. Help these young people to a realization of the true values of life, and help them to find the time to attend to these values. Do not complain, "You take too much time for the Union!" Help them to see that some other things have been taking too much of their time, and be glad if they are disposed to be giving it back to the Church through the Union. This is my word to those who do not feel as I do, or who do not feel as strongly as I do, about the Union.

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NEW UNIONS

One new Union, Senior or Junior, for every week in the year, has been the organizing slogan of the Y. P. C. U. for about two years, and there is every indication that it will express the facts in the case during this year 1921-22. The headquarters office has been informed of fourteen new Senior and fourteen new Junior Unions and has heard rumors of four or five others that were just on the point of organization when word came. The more recent Senior Unions to be formed are: Stoughton and Swampscott, Mass., Rockland, Me., Concord, N. H., Little Falls, Hudson and Whitesville, N. Y., and Tuttle Church, Minneapolis, Minn.

This year's Junior Unions have been formed in the following churches: Springfield (Second), Palmer, Fitchburg, and Somerville (Winter Hill), Mass.; Brattleboro, Vt., Minneapolis, Minn. (Tuttle Church), Chapman, Ala., Brooklyn (All Souls), Little Falls and Potsdam, N. Y.; Baltimore, Md., and Wausau, Wis., with others, not definitely reported, at Chelsea, Waltham and Brookline, Mass., and Oaklandon, Ind.

There is always a certain mortality among the Unions, which occurs most often in the smaller churches where all the leaders, and sometimes nearly all the members of the Union, go away to school. Other fatalities occur in places where the Union has allowed itself to grow old, failing to take in the younger people of the parish and shift the burden of the work to them.

But in spite of these casualties, which are very much smaller in number than they were a few years ago, there is a steady increase in membership in both Senior and Junior Unions, and a steady decrease in the number of churches where Unions can be organized, because the possibilities are being rapidly exhausted. But we have not reached the end, or nearly the end, as yet.

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VISITIN' ROUND

A little over a week of the new year has been spent by the Director in the field, this time up in Vermont and New Hampshire. In the Green Mountain State, the local Unions at St. Albans and Morrisville were visited, the Junior Union at St. Johnsbury, and the hopeful possibility at Derby Line, this part of the trip closing with the District Rally at Bellows Falls, where four Senior Unions and one Junior were represented. Once more was demonstrated the value of these get-together meetings, which are transforming us, to use Dr. Shutter's phrase, from churches to a Church.

In New Hampshire, Claremont and Concord were visited, several members of the Manchester Union attending the meeting in the capital city. Concord is one on the list of this year's new Unions, and it is a lusty child. The vestry and church parlors have been redecorated and refurnished, and now afford ideal places for the meetings of the young people, and of the older people too.

One thing was impressed upon me in every one of these places, and it will be true in Derby Line when an organization is formed there, that the ministers in these churches are working with their young people, devoting no little time to them and their interests, because they realize that this is the best way to make their work permanent. There are other kinds of work that are more spectacular, and attract more of public notice, and for which a minister receives more commendation, but there is nothing that achieves such lasting results as just the kind of work that Jesus did when he gathered a group of young people about him, and spent his time with them. He preached to the multitudes, but it was his personal work with Peter and James and John, added to this spoken word, which made Christianity a vital power in the world. The same thing is true to-day, and the wise minister apportions his time accordingly.

Stanley Manning.

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For the Quiet Hour

The petition is not, "Help us to suffer Thy will," but "Help us to do it." This is not a prayer simply for the invalid and the mourner and the bereaved: it is a prayer also for those that are happy and well and strong.

J. D. Jones.

Only so much of power each day,
So much nerve-force brought in play;
If it goes for politics or trade,
Ends gained or money made,
You have it not for the soul and God;
The choice is yours, to soar or plod.

E. R. Sill.

All our natural powers can be used mightily by God, but only when we think nothing of them and surrender ourselves to be simply the vehicles of divine power, letting God use us as He wills, content to be even despised by men if He be glorified.

G. H. Knight.

You do not have to say, "I will arise and go to the sun." The sun is here. When it arose this morning it smote every window turned toward it, and entered every room where the shutters were not closed against it. . . . So God comes into every nature that does not bar itself against Him.

Phillips Brooks.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St,, Boston, Mass.

DO ALL YOUR WOMEN RECEIVE THE BULLETIN?

Eacn month several copies of this publication of the W. N. M. A. are returned to headquarters, because mailed to women whose addresses have been changed or who have moved away. This is not the fault of the office, as changes in the mailing list and additions to it are made as soon as received and go into effect with the next issue.

It should be the duty of every Mission Circle and Clara Barton secretary to send in from time to time a revised list of members with their addresses; to keep the office informed of any removal, change of address or additional number, that every woman of the W. N. M. A. may receive her copy at the appointed time. This is another case where co-operation in the part of a local officer will make the machinery run smoothly. Will every secretary please heed this word, and do her part? Send lists to Miss Ruth Lamkin, 176 Newbury St., Boston.

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"EVERYLAND" RETURNS

Those of our women who are interested in missionary material for children will be glad to know that "Everyland" is again being published. Mrs. Henry W. Peabody is the editor and this fact in itself is sufficient endorsement for any missionary magazine. The yearly subscription is $1.50, in clubs of five $1.00; single copies 15 cents. Orders may be sent to the W. N. M. A., 176 Newbury St., Boston. Junior Clara Barton Guilds take notice, also.

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A GLIMPSE INTO THE FUTURE

Even though certain sections of New England are enjoying zero temperature, days are growing longer and the approach of February always suggests spring. By applying just a bit more imagination one can easily step over into summer, and to many of our women this suggests at once a missionary conference.

Northfield is the logical choice for those in and around Massachusetts, and beyond this radius are other interdenominational conferences of equal quality. Last year at Ferry Beach and Murray Grove our Universalist institutes attained a high standard of influence and power, and plans are already under way to make the meetings of 1922 even better.

It is none too early for Mission Circles and Guilds to consider sending a delegate or for your women to plan independently to spend one week of their vacation in this most profitable and inspiring way. Too often word comes from organizations at the eleventh hour that they could find no one who could plan to attend. In such cases the matter is usually left until a week or two beforehand, whereas if the summer conference were talked of and featured at every meeting through the spring, vacation plans could be made with this in mind.

The chairman of the Committee of Schools of Missions and Conferences of the Federation of Women's Boards closes her report for the past year with the following:

"United prayer and study have been stimulated; vision has been enlarged and hope strengthened; many lives have been offered for service and hundreds have been enabled to co-operate more intelligently and efficiently in advancing the Kingdom of God as a result of this year's Schools of Missions and Conferences."

It is our hope that the summer of 1922 will find scores of our women in attendance at these conferences realizing in their own lives something of the wonderful inspiration which they offer. The surest way to bring this about is to make your plans *now.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PRAYER

Almighty God, bless, we beseech Thee, the work of our Sunday schools throughout the world, and of our own school in particular. We beseech Thee take these schools under the protection of Thy good providence now, and all the days that are to come.

Take our children under Thy special protection; cause them to have a perpetual love for Thy Holy Name.

Wherever they are, may they remember that Thou, God, seest them. Be Thou their refuge and strength, their constant and unfailing comfore and joy.

Give Thy richest blessings, we beseech Thee, to each father and mother, that they may get the vision of their personal influence on their children, and of the tremendous power it will exercise upon them; to those who teach in our schools that they may be patient, and ever concerned in the spiritual lives of their scholars; and to those who study, give Thy grace that they may increase in the knowledge of all good things, in the love of our Lord and Father in Heaven, to whom be praise and glor, now and forever. Amen.

(*Ree. Roderick J. Mooney, D. D.*)

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ONE HUNDRED NEW SCHOOLS

Not All the Same Color, but All True Blue

The list of new schools now reaches one hundred. The last two on the list are Nagoya, Japan, and Suffolk, Va.

The school at Nagoya was organized by Chie Nagano, daughter of our pastor at Nagoya, who has recently returned home after her school days, during which she lived at the Blackmer Home. It has over thirty members.

The Suffolk school was organized with fifty-two members during a visit from Secretary Etz.

Now altogether for the *second hundred!*

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JAPAN LITERATURE TO ALL

Our letters and cards relating to the salary of the missionary in Japan were sent to all schools, whether they already had paid their shares or not. This puzzled some friends, who thought that they were being asked to contribute twice or that their money had not been received. We assumed that, in any case, they would like to know just what we were doing and that they would be glad to have the pictures of Miss Kirk for exhibition.

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TEACHER TRAINING IN BOSTON

The first weekly meeting of the Teacher Training Class conducted by the Boston Sabbath School Union was held at 176 Newbury Street on Tuesday evening, Jan. 24; under the leadership of Mrs. Nellie E. Friend of Melrose.

There was a very encouraging registration with promise of more to join on the thirty-first, and as the class is limited to fifty, the Union would be glad to enter a few more who have not previously signified their desire to join.

There is no entrance fee; the only expense incurred being the cost of text-books and charts, amounting to $1.70.

Elizabeth Yerrinton,
Secretary.

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FOR SOLDIERS AND SAILORS

Every minister and Sunday school superintendent will receive in the near future a letter from Rev. W. R. Rowland, urging interest in the ex-service men and advocacy of their cause. Some good men will agree with him in every particular; others, just as good, will differ at certain points. All, however, will read the letter with sympathetic attention and will be moved to do something for the men who fought the country's battles.

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ARLINGTON VS. HARTFORD

Arlington, Mass., Universalist Sunday school cut down the lead of the Hartford, Conn., Universalist Sunday school on the second Sunday in the attendance contest now being held between these two schools.

The score for Sunday, Jan. 22, was Arlington 47 points, Hartford 38 points, making the total score to date Arlington 79 points, Hartford 100 points. Neither school admits the possibility of defeat, and renewed efforts will be made to insure increased attendance for the following Sundays.

S. T. C.

Among Our Churches

Maine Letter

The Week of Institutes.—From Dec. 2 to 17 a team of field workers, Miss Andrews, representing the W. N. M. A., Miss Morgan, representing the Sunday School Association, Stanley Manning, representing the Young People, and Mr. Peck, representing the Comrades, conducted a tour of many of the Maine churches, giving splendid addresses. The work was a great success. Mr. Peck is giving his time, his money, his very life, to make the Comrade movement in Maine a success. * * **Annual Meetings.**—The churches as a whole are sending in splendid reports. There is a general increase in expenses due to increased activities, raising of pastor's salaries and improvements on church property. All the active churches except one have paid their state quota for 1921—a fine record which shows an active interest in the State Convention on the part of the local churches. * * **W. U. M. S.**—The W. U. M. S. has doubled its state budget for the present year, and has increased its scope of home mission work by aiding one of the struggling but progressive churches in the state. New members are being added to the local circles. * * **Church Schools.**—Most encouraging reports have come from the schools at East Dixfield, a church without a pastor, Pittsfield, Augusta, Gardiner, Machias, Brunswick, Rumford and Dover. * * **Bethel.**—The work here goes steadily on. Mr. Little is called hither and thither for pastoral services. He stands up under a load that many young men would hesitate to carry. * * **Norway.**—A new chapter of Comrades, a record-breaking fair and steady work are reported. The *Lewiston Journal* printed a long write-up of South Paris and Norway about Mr. Miller. He has won for himself and the churches of South Paris and Norway a large place in the estimation of the people. * * **Westbrook.**—The annual fair was the best ever. This church was never in better condition. * * **Waterville.**—The annual reports show substantial gains in membership, and real work done along all lines of church endeavor. * * **Gardiner.**—Congregations have greatly increased and new interest has been manifest, as the result of a Go-to-Church Month. * * **Brunswick** is happy with Rev. Harry Shook as the new pastor. The work goes forward with enthusiasm and interest. * * A Ministers' Retreat is being planned for which the program and plans will be presented later.

Milo Folsom.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1922

Previously reported	46
Derby Line, Vt.	2
Total	48

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. At a large union meeting of all the Protestant churches of the city, held in the First Methodist Church, Dr. Harold Marshall gave a direct and forceful address on "The World as It Is instead of What It Was," making a plea for the brotherhood of all people in a world in which the old order of life has gone crashing down into blazing ruins, and in which the element of space has been so done away with that the man in Kansas City, Bombay, or Tokyo is just as truly one's neighbor as the man who lives in the next street.

Illinois

Elgin.—Rev. F. D. Adams, D. D., pastor. Dr. Adams began the first week in January a series of twelve Wednesday evening lectures on the general theme, "The Making of the Bible." So far the response has been very gratifying. Each evening has seen an increased attendance, and the registration has reached a total of ninety-three. Some have come in who did not register, 100 being present at the third lecture. Dr. Adams uses a chart in presenting the work, endeavoring to give in popular language the conclusions of the best modern scholars. Many persons from the Orthodox churches are taking the course. The Elgin *Daily Courier* gives a column each Thursday in reporting the lectures.

Joliet.—Rev. Walter Henry Macpherson, pastor. The final lecture of a series of travel talks by the pastor, who spent last summer visiting the British Isles, France and Italy and making a study of the famous paintings and bronzes of the Old World, was an appreciation of the work of American painters, sculptors, and artists. These lectures were largely attended and enthusiastically reported in the local papers. "Few communities," says the *Joliet Daily Times* editorially, "are so fortunate as to have in their midst an earnest untiring advocate of things beautiful."

Hutsonville.—The annual fair of the Mission Circle netted $330.

Beecher City.—Rev. E. M. Minor, pastor. Two members were received into the church on Jan. 1. This makes five received as the result, probably, of our meetings.

Elgin.—Rev. F. D. Adams, D. D., pastor. Our annual parish meeting was held Jan. 10. Supper at 6.30 was followed by reports from all organizations and election of officers. Reports showed 1921 in every respect the banner year of Elgin Universalism. Receipts from all sources totaled more than $11,000. The net gain in membership was sixty. The church school had an average attendance of twelve more than the previous year; the Y. P. C. U. has met regularly, and all its obligations for the present year have been met. A chapter of Universalist Comrades has been formed, and is functioning successfully. There were ten special Sundays observed. The month of March was named as National Memorial Month, during which we shall make our contribution to the Washington Memorial Church. The Comrades will conduct this campaign. Everybody will work to make the Easter church membership class the largest in our history.

Indiana

Galveston.—Although this church has been without a pastor since last September, we have been fortunate in having with us Dr. Huntley, on Oct. 26, Mrs. Galer on Nov. 5, and Susan M. Andrews, who stopped for a few minutes between cars, *en route* from Indiana to Illinois. On Sunday, Nov. 20, Rev. H. A. Hersey of Muncie delivered two splendid sermons. We have been active in the various organizations, especially the Sunday school, which shows an increase in attendance of fifty, 100 per cent over a year ago. The Missionary Society conducted a Clara Barton Memorial Service on Christmas morning, Miss Ida Galbreath giving the principal address. Jan. 4-8 special services were conducted by Rev. Luther R. Robinson, and on Jan. 5, representatives of thn Galveston, Salem and Pleasant Valley churches met in conference with Mr. Robinson, resulting in the call of Rev. W. O. Bodell of Mountville, S. C., who will begin his pastorate April 1.

Iowa

Boone.—We had services conducted by Rev. O. G. Colegrove Jan. 22. By lay services we hold our own and the school is growing.

Mitchellville.—Rev. O. G. Colegrove, pastor. We are to organize a chapter of Comrades here soon. Judge Galer speaks Jan. 20. We have lost by death Mrs. Ada Brown.

Maine

Norway.—The annual parish meeting was held Jan. 12. Business session followed a bounteous supper. The Ladies' Circle reported over $1400 earned during the year with unusually large returns from the annual fair. The church has received two bequests during the year, to be known as the Eben C. Shackley and the Elliott funds. A small debt on church building repairs was reduced $500 by a gift of the Ladies' Circle, which also pledges $400 annually toward current expenses. We are looking forward with much interest to the Comrades' movement in this locality.

Rev. and Mrs. Pliny A. Allen celebrated their golden wedding at Southern Pines, N. C., Jan. 23. Mrs. Allen is daughter of Rev. T. J. Tenney, who was one of Norway's early pastors, and sister of Rev. C. R. Tenney of Southbridge, Mass.

Bangor.—Rev. Ashley A. Smith, pastor. Early in November the Floral and Aid Society served a banquet in the church vestry to the City Federation of Woman's Clubs. A sense of gratification was felt that, aside from the financial gain, our church should be chosen for the meeting place of such an assembly. The following evening a "Pep" banquet was served by the Y. P. C. U. Interesting speakers were present. The annual church fair increased the treasury receipts to approximately $1500, about $1100 of which was donated to cancel outstanding bills and to aid in part payment of the tower clock. Miss Dorothy Smith was soloist at the communion and fellowship service Jan. 1. An interesting session of the Sunday school was held, when seals and diplomas were awarded. Six seals were awarded for seven years perfect attendance, one for eight years, two for nine years, two for eleven and one for fourteen years. Our organized classes have contributed generously to the present needs of the church, to the American Legion fund in our city, and to the Near East Relief.

Caribou.—Rev. Harry M. Daniels, pastor. Reports at the annual meeting Jan. 19 showed the church to be progressive and progressing. During the year ten were received into the church. The Sunday school has made steady gains. The forum has maintained a high average in both attendance and interest. The annual bazar netted over $1100. The total sum earned by the women's organizations during the year was $3500. Improvements have been made upon the church property, chiefly the parsonage. In a missionary way contributions have been made to numerous causes, conspicuous among these being a gift of $300 to a sister church and $150 to the Near East Relief. Everything is favorable for accomplishing good work during the coming year.

Rockland.—Rev. John M. Ratcliff, pastor. On Jan. 10, Mr. Lewis L. Peck, state president of the Comrades, was with us for a banquet and meeting, when a local chapter with thirty-six charter members was organized. The following morning Mr. Peck spoke before the employees of the W. C. Hunt Company on "Direct Service to the Public through Salesmanship."

Turner Center.—Rev. Grant Van Blarcom, pastor. The annual parish meeting was held in January when the ladies served dinner. Until two years ago printed invitations used to be sent out to the members and friends interested. When the custom was abolished, it was feared attendance would fall away, but so far such fears have been groundless. The report of the treasurer showed financial obligations fully met. No one declined to serve on election to office, and only one change was made. In the election to the board of trustees a young man took the place of his father-in-law, whose business cares would not permit him to serve longer.

Woodfords.—Rev. Alfred S. Cole, pastor. A Christmas tree was given to the children of the Sunday school instead of the usual Christmas supper. The Non Nobis Class recently held a successful entertainment and social. They hope to give something of the sort every month. The Ladies' Circle is working on a minstrel show. Under the leadership of Miss Margaret Billings, the Golden Rule Class is planning to start an organization of Camp-fire Girls.

Leeds Junction.—A remarkable community service was held at Kean's Corner, Leeds Township, on the night of Dec. 23. This is a simple cross roads corner, with only two dwellings, but the service attracted a congregation which packed the hall, may of the men having to stand. The services were begun a couple of years ago in response to a great appeal. There are several little churches in the neighborhood, not one of which could support a pastor, and so it was decided that something should be done for the community. A meeting was called and largely attended, when it was voted to organize then and there with two objectives: first, the holding of a religious service each Sunday and the holding of a Sunday school; and second to provide healthy amusement for the boys and girls of the community. Officers were elected, including a Sunday school superintendent, and a supply committee to see that there was a preacher for each Sunday. Each member pledged to boost the project, with the result that for two years not one service or Sunday school session has been missed. Dr. Roderick J. Mooney, of the Auburn church, has officiated several times, and often brings a visiting clergyman to preach, the last visitor being the Rev. Harold Marshall, D. D., who was much impressed with the fine congregational singing and the size of the audience. The Christmas service consisted of recitations, singing, and Dr. Mooney gave an address. A mammoth Christmas tree was uncovered, on which were presents for every child in the district without regard to creed or nationality. Nor did they forget the minister, for they put a "greenback" of good denomination on the tree for him. After the distributing of the gifts, every one went to the dining room where the ladies served a lavish supper. By actual count it was found that 156 were in attendance, some of the people driving eight miles in open buggies. Thus this club is helping to solve that grave problem—the closed churches in our small towns and rural districts. Two other near-by towns have already started community clubs on a similar basis.

Massachusetts

Cambridge, Third.—Rev. L. R. Paige, pastor. On Sunday evening, Jan. 15, our church was filled with members of the Eastern Star who came to see the Bible picture "Jeptha's Daughter." James D. Tillinghast, who was recently elected president of the newly organized Citizens' Alliance of Massachusetts, has resigned his office of superintendent of the Sunday school. The school gave an offering of $108 to the suffering children of Armenia. On Sunday, Jan. 29, the Associated Men's Club held the first of a series of monthly meetings in the Episcopal church at which noted clergymen from the various denominations are to speak. The Comrades held a meeting Feb. 2, addressed by Alton E. Briggs, secretary of the Boston Fruit Exchange. Mr. Paige's sermon on "The Joy of Christian Life" was widely commented on by the papers.

Melrose.—Rev. L. L. Lewis, pastor. This society is in a very flourishing condition. At the annual parish meeting, Jan. 10, reports from all departments showed great activity, and the financial standing was the best in the history of the church. Officers were elected, when the collector, Mr. David G. Davidson, was chosen for the twentieth consecutive year. The chapter of Comrades is gaining very encouragingly. The illustrated play lectures on Sunday evenings draw a congregation averaging about 300.

Leominster.—Rev. Isabella S. Macduff, pastor. Sunday, Jan. 23, was a day of happiness in this church, for the mortgage of $3000 which has been carried since the erection of the building, was burned. For a few years past a lot of land has been owned by the society, and an opportunity came to sell it for a sum large enough to cover the mortgage. There were four persons participating in the ceremony who were in the society in the beginning, and four others who were with them within a year of the starting. The present congregation is made up of almost an entirely new group, but all rejoiced in the clearing of the debt. The Ladies' Circle and Sunday school have been large factors in the life and work of the church, and will serve with more zeal and vigor in the days to come.

Brockton.—Rev. G. W. Scudder, pastor. The church keeps up its round of activities, and some weeks the calendar of events makes us almost an every day church. A two-days Christmas sale, Dec. 14-15, netted over $500. The Sunday school had its annual Christmas tree party on Christmas Day. The school has issued a challenge to Stoughton for a contest, which has been accepted, and the race is on to continue until after Easter. Each Sunday a report is made by telephone so that both schools may know where the other stands. The quarterly parish meeting was held Jan. 10, with a large attendance and no attraction but routine business. It was voted to have a series of socials, and the Matrons' Club and the Ladies' Social Circle, the two largest women's organizations in the church, were invited to have charge of one each, and to invite

the entire constituency of the parish. The Matrons' Club, a pioneer in Women's Clubs in the city, held a guest night recently, and on Jan. 20 gave their annual masquerade party for the young people. Jan. 15, Mr. Starling Powell of North Weymouth addressed the Y. P. C. U. on the Y. P. C. U. State Efficiency Contest.

North Orange.—Rev. George L. Mason, pastor. The pastor is holding regular preaching services every other Sunday afternoon at Tully. The sixth year of the present pastorate closes in June. At Christmas time Mr. Mason was remembered with a sum of money. Occasional union services are held with the Congregationalists. Mr. Mason is active in church and town, being superintendent of the Sunday school, chaplain of the Grange and secretary of the Massachusetts Audubon Society.

Roxbury.—Rev. S. G. Spear, pastor. The Sunday school has purchased two fine pictures for the Sunday school room, Zimmerman's "Jesus and the Fishermen," and the "Rich Young Ruler" by Hofmann. Christmas eve a play was given in connection with the Christmas tree and at the Christmas exercises on Sunday the pageant "The Visit of the Wise Men" was presented. The offering for the Armenian orphans was the largest ever raised by the Sunday school. The Buena Vista Chapter of the Comrades observed Ladies Night Dec. 30 with a fine concert given by the Master Painters' Orchestra directed by Mr. Schupbach, president of the local Chapter. This entertainment was much enjoyed. Jan. 4 marked the centennial of the organization of a church by Hosea Ballou 2d, first pastor of the church. This event was fittingly observed by a fine address by Dr. Lowe, with music by the Macedonian Quartet. A social hour followed. During the 100 years, nearly 1100 members have united with the church. Two persons have been members of the church sixty-four years and the senior deacon, Mr. Nason, a member for sixty-three years. Vesper services are being held each Sunday at 4.45 p. m.

New Hampshire

Manchester.—Rev. Arnold S. Yantis, pastor. The most gratifying annual meeting of the present pastorate was the one held recently. The united, happy, harmonious spirit which prevails; the treasurer's report showing not a dollar of indebtedness and a balance of $1000 in hand; the determination of the people to hold the ground thus gained—these are some reasons why we are rejoicing. But it is not the financial side alone that makes us glad. The church has a fine standing in the city. Its popularity is growing. Attendance at Sunday services includes many visitors from whom we are drawing permanent supporters. By a unanimous vote the pastor was given a large increase in salary.

Nashua.—Rev. W. H. Morrison, D. D., pastor. This parish has just had its annual meeting and a very encouraging meeting it was. The finances are in splendid shape, with practically all bills paid and a balance in the treasury. One leading member has offered to give the church electric lights for the vestry and another has volunteered to give all the plumbing it may need for the year. The Harvard Circle has held one of its most successful sales and suppers this year and has given the church $600 to help pay expenses.

New Jersey

Newark.—Rev. H. R. Rose, D. D., pastor. The annual meeting took the form of a jubilee on account of the absolute freedom of the parish from debt. The church itself has long been out of debt, but the parsonage has not. Every cent is now liquidated, and the church property is worth over a quarter of a million and is constantly appreciating in value. Our quota to the Great Drive has been raised and the final payment paid. During the summer the interior of the church was redecorated, and an-up-to-date kitchen installed in the parish house. The treasurer reported all bills paid for 1921 with a surplus of over a thousand dollars in the treasury. Congregations at the morning services have averaged 350, several times running up to 700, while the evening audiences have been between 600 and 700 with hundreds turned away every Sunday. These are the best figures in a quarter of a century. Dr. Rose was elected pastor for the twenty-third year. The parish surprised him with a purse of over a thousand dollars as a token of its gratitude for having brought the church to its present prosperous condition. The outlook for 1922 is bright. There are more applications for sittings than can be supplied. The next step will be either enlargement of the present church or a new structure. In addition to a fine enrollment in the main school the Sunday school has some one hundred babies on the Cradle Roll.

New York

Dexter.—A contract has been awarded to Wait and Delong, decorators, for an extensive redecoration of the church. The whole interior is to be refinished. The work is to be started immediately and will be carried on in such a way that it will not interfere with the holding of the regular services. It is expected that the work will be completed about Feb. 15. The exterior of the church was repainted last summer. An order has been placed for sixty copies of the latest edition of the denominational hymnal.

Canandaigua.—Rev. E. J. Everton, pastor. At the annual parish dinner and meeting Nov. 8, at the home of Mr. and Mrs. F. M. Curtis, reports showed all branches of the society in a most encouraging condition. On Christmas Day a large Red Cross flag, loaned by the local chapter, was hung at the right of the pulpit. Part of the Sunday school program was given over to the commemoration of Clara Barton. The annual Sunday school Christmas party was held at the home of Mr. and Mrs. George Gregg. Supper was served to over fifty, followed by a play, "Hello, Santa Claus." The contribution to the Near East Relief amounted to $60. On Dec. 20 the Agnes Hathaway Circle (the Junior Clara Barton Guild) held their holiday meeting at the home of Thelma Fox. On Dec. 9, Dr. Eugene Bartlett of Brooklyn gave his illustrated lecture, "Tropical America," under the auspices of the Young Women's Club and the Hamlin Class of the Congregational Church. The Mission Circle is affiliated with the Federation of Mission Societies of the Canandaigua Churches. This year they are to sew for the Medical Missions as they did two years ago.

Fort Plain.—Rev. Herbert F. Moulton, pastor. The annual parish meeting, Jan. 9, showed the church in good condition. Mr. Moulton, in his seven year pastorate, has accomplished many things. The income of the church has been more than doubled, over $1,000 having been added to the receipts of the treasury. A trust fund of over $3,000 has been started. The church and parsonage have been put in perfect repair, and over 130 members have come into the church. The twenty-fifth anniversary of the church will be celebrated Feb. 2.

North Carolina

Outlaws' Bridge.—The Association of the Larger Hope held its first annual meeting here Jan. 13-15, with a notable program. All the churches of the association but one had representatives and there were visitors from Kinston and Smith's Chapel. The women held a meeting Friday afternoon, and in the evening Miss Dearie Simmons read a paper on "Women's Work in the Past;" Mrs. Katherine Haskell spoke on "Women's Work in Modern Times," and Rev. Martha Jones spoke of women's opportunity for work that is now open before them in the churches. Rev. H. L. Canfield gave the occasional sermon Saturday morning, and Rev. D. A. Ball gave an address in the afternoon. From 6.30 to 7.30 there was a discussion of Young People's work, following which was a sermon by Mrs. Jones. On Sunday, following church and Sunday school, Mrs. Haskell gave a talk on Sunday school work. At 3 p. m., the pastors met with the Young People and the Juniors, and in the evening Mrs. Jones preached again. At the business session, officers were elected as follows: O. L. Matthews, president; Magnus Outlaw, vice-president; T. C. Wilkins, secretary; L. P. Jones, corresponding secretary; and Mrs. L. L. Matthews, treasurer.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. On Jan. 31, the Comrades held a laymen's banquet, when Weston Cate spoke on "Boys' Life in Japan." The subject is particularly vital at this time when the Comrades are pushing the movement for the erection of a Boys'

Home in Japan, and Mr. Cate was well qualified to speak, for he spent his own boyhood in that country. Dr. John Smith Lowe and Richard Billings of New York City were also present, and made speeches.

Tennessee

Chattanooga.—The annual church meeting of the Q. H. Shinn Memorial, Wednesday, Jan. 11, preceded by a bountiful supper served by the Ladies' Aid, and a half hour of community singing, opened with a splendid address by C. H. Winder, one of the city's prominent business men. The annual reports showed the church and all its auxiliaries in excellent condition, and the minister presented a vision of things to be accomplished during the next year which will keep everybody busy. The church has started several new activities during the year, the first being the use of the Henry R. Rose illustrated lectures. These pictures, given every Sunday night, are attracting sizable congregations. We are also having a social hour at 5.30 every Sunday (suggested by our Detroit church). We have community singing, solors, and one good speaker. Thus far we have had representatives of the Associated Charities, the Salvation Army, the Agassiz Association, and the Boy Scouts, and later expect to have representatives from the Y. M. C. A., the Y. W. C. A., an astronomer, ministers of different churches (we have already had a Congregational minister), and the like. In this way we hope to break down some of the barriers which exist between those who know but little about us and ourselves, and to help our people to become familiar with the social programs of other institutions. Education and fellowship are the watchwords. Our pastor has been invited to remain with us another year, and has accepted, and is now well along on his fifth year in Chattanooga. He has recently been elected Worthy Patron of Evangeline Chapter 49, O. E. S.; is acting as dean of the Chattanooga Scoutmasters' Training School; and has just been invited to contribute a series of articles to the *Labor World* on religious themes. We are setting goals for our coming year as follows: Fifteen new church members; doubling our Sunday school enrolment; filling the church every Sunday night; a boys' choir.

Vermont

Derby Line.—Rev. E. L. Conklin, pastor. This church has enjoyed an active and interesting period of life since last report was made. The proceeds of the December sale passed the $400 mark. There has been an unusual spirit of fellowship between the Protestant churches. The Week of Prayer was observed by special services held in the Universalist, Congregational, Anglican and Methodist churches, several pastors exchanging pulpits. Owing to the death of the little son of Mr. Rice, the Congregational minister, Mr. Conklin has been in charge of his work, union services of the two congregations being held. On Jan. 8 the double church celebrated the Lord's Supper. There were special musical numbers, but no sermon. Two new members have been received.

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BOSTON MINISTERS' MEETING

Rev. Frank M. Swaffield will speak at the Ministers' Meeting at 11 a. m. Monday, Feb. 6, at Universalist Headquarters. His subject will be "A Modern Church School Program." Every church school worker should hear Mr. Swaffield, who is an expert in church school work in West Somerville.

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GREATER BOSTON SABBATH SCHOOL UNION

The Sabbath School Union held its monthly meeting at the Charlestown church, Jan. 18. The subject of the evening was "Story Telling from the Old Testament." Mrs. Stanley Manning and Mrs. A. N. Foster of Palmer presented stories from the Bible in an entertaining and instructive manner. A forward step has been taken by the Union in the establishment of a Teacher Training Class which met at Universalist Headquarters for the first time Tuesday evening, Jan. 24. Mrs. Victor Friend of Melrose is in charge of the class. Already over thirty have joined the group and doubtless many more will come in soon.

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HELP OUR MISSION IN MIAMI, FLORIDA

The Mission Circle of our Mission Church in Miami, Fla., will hold a Garden Party and Sale the latter part of February, for the benefit of the Church Building Fund, and want useful and fancy articles which will sell. Will all persons and societies please make a contribution to help the cause?

Please send as early as possible to the home of the pastor, Dr. F. A. Bisbee, 144 N. E. 27th St., Miami, Fla.

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WHAT IS MURRAY GROVE?

Murray Grove is:

The most ancient landmark of the Universalist Church.

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* *

Notices

NEW YORK FELLOWSHIP COMMITTEE

Letters of license as minister have been granted to Ernest H. Carritt, Milton C. Bennett, and Ethel Freeman. Renewals have been granted to Harriet Druley, Nellie B. Alvord, Lowell Fisher, William McK. Hutchinson, H. Elmer Peters, John D. Brush, Charles Clare Blauvelt, Seth R. Brooks, George H. Campbell, and Gustave H. Leining.

Ordination has been authorized as follows: Harriet Druley; Helene, Ulrich.

Letters of transfer have been granted to Lewis R. Lowry, Ohio, and Donald Flower, Ontario.

Jasper Leroy Everton from North Carolina and Eliza Curtis Everton from North Carolina have been accepted on a letter of transfer.

George H. Bowers, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

The Maine Fellowship Committee has received and accepted on transfer Rev. Harry F. Shook from the Iowa Convention and has granted fellowship under the usual conditions for one year to Rev. William Vaughan from the Dutch Reformed Church.

Arthur M. Soule, Secretary.

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Crackling

Personally, we are rather anxious for peace in Ireland so as to see what will happen next.—*American Lumberman.*

* *

Pastor: "This morning I will have for my topic the Great Flood in Genesis."

Prominent Member of Congregation (arising): "I've got an engagement to play golf, so I can't stay, but I'll head the subscription list with $1,000 to relieve the suffering Genesians."—*Cartoons Magazine.*

* *

"How was your peach crop this season?"

"Why, a heavy storm blew down fifty per cent. of it. And we'd hardly gathered that when another wind came along and took down the remaining fifty per cent."

"Hard luck! Could you do anything with them?"

"Oh, my wife ate one and I ate the other."—*Life.*

* *

Small boys often ask embarrassing questions. A preacher was addressing the Sunday school and explaining the significance of white. "Why," he asked, "does a bride desire to be clothed in white at her marriage?" As no one answered, he went on, "Because white stands for joy, and the wedding day is the most joyous occasion in a woman's life."

Immediately a little fellow piped up, "Please, sir, why do the men all wear black?"—*The Veteran Magazine.*

* *

The telephone rang at the home of Rev. U. S. Milburn recently and a voice on the other end of the line said, "Is this Mr. So-and-So's?"

"No. I guess you have the wrong number."

"Hell!" ejaculated the inquirer.

"No, wrong again, this is the Universalist parsonage," was the quick retort, a decidedly clever answer under the circumstances.—*From the local paper.*

* *

Mollie came home after a visit for the afternoon with five-year-old Nellie. "Oh, mother!" she cried, "Nellie was rude and cross all the afternoon. She just quarreled and quarreled!"

"Well," said mother, "if a little girl had treated me that way when I was a little girl I should have come home."

"Well, I didn't," said Mollie. "I just slapped her face and stayed."—*Life.*

* *

"If I only knew what to do with baby!"

"Didn't you get a book of instructions with it, mother?"—*Kasper (Stockholm.)*

* *

He: "I spent a lot of money at Kelly pool this winter."

She: "Did you like it as well as Hot Springs?"—*Purple Cow (Williams).*

* *

A Virginia man never saw an automobile until last Friday, his 98th birthday. That's one reason he's 98!—*Schenectady Gazette.*

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